

English Translations of Dzogchen Atiyoga Texts

Kunjed Gyalpo Series

Ornament of the State of Samantabhadra

Commentary on the
All-Creating King
Pure Perfect Presence
Great Perfection of All Phenomena

Volume One - 2nd Edition

Chapters 1-10 of the *km byed rgyal po*

Written in Tibetan by Khenpo Zhenphen Öser

Translated into English by Jim Valby

Pure Perfect Presence, through sound, light and rays, manifests all phenomena of the universe. The universe is already primordially enlightened as the non-dual state of compassionate energy and empty wisdom. Primordial liberation is not produced by antidotes, trainings, purifications or transformations. Pure Perfect Presence manifests teachers and teachings which correspond to the interests and capacities of students in different times and places. Practitioners create the fatal obstacle of dualism by struggling with different methods to produce enlightenment. Practitioners deviate from the direct experience of all-pervasive limitless dzogchen by taking refuge in views, meditations, initiations, mandalas, samayas, behavior, paths, levels, subtle teachings and sacred activities. Realization of unfabricated freedom beyond concepts and activities arises through total relaxation in the dzogchen transmission of Pure Perfect Presence.

The fundamental tantra of Dzogchen Semde, *Kunjed Gyalpo*, was re-transmitted on this planet by Guru Garab Dorje a few hundred years after Buddha Shakyamuni's parinirvana. The tantra directly explains instantaneous primordial enlightenment beyond cause and effect. The twentieth century Tibetan abbot, Khenpo Zhenphen Öser, wrote this commentary named *Ornament of the State of Samantabhadra*. With 2400 Tibetan folios, the commentary explains all 84 chapters of the Kunjed Gyalpo. Volume One of the Kunjed Gyalpo Series includes the root text and commentary on chapters 1-10.

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(Second Edition, 2016)

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Translated Into English by Jim Valby

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Third Main Subdivision: Conclusion (p255 in Volume 6)

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Complete Root Text of *Kunjed Gyalpo* in Volume Eight

Translator's Introduction

In the fourteenth century AD Longchenpa (1308-1363) wrote down the history of early dzogchen masters who lived from about the third century BC to the ninth century AD.¹ His book explains that Garab Dorje was born to a Buddhist nun in the Dhanakosha region of the country named Oddiyana about 360 years after Buddha Shakyamuni's death. Garab Dorje received dzogchen teachings, including the *Kunjed Gyalpo*, in pure visions. His principal disciple, Manjushrimitra, was born near Budhgaya in India. For 75 years Manjushrimitra studied and practiced with Garab Dorje. When Garab Dorje manifested the rainbow body, Manjushrimitra received his final teaching about primordial knowledge in Garab Dorje's three statements: direct introduction, transcendence of all doubts, and continuation in knowledge. Based upon these three statements, Manjushrimitra divided dzogchen teachings into three sections: *semde*, *longde*, and upadesha.

Longchenpa lists the twenty-one principal dzogchen *semde* texts in his auto-commentary on his *Chöying Dzöd*. Book #19, the *Kunjed Gyalpo*, is the fundamental root text of dzogchen *semde*. The 2400 page commentary² on the *Kunjed Gyalpo* named *Ornament of the State of Samantabhadra: Commentary on The All-Creating King, Pure Perfect Presence, Great Perfection of All Phenomena*³ was begun by the 19th century Khenpo Thubten Pema Rabgye⁴ with his student, Khenpo Zhenphen Öser,⁵ who

¹ *Great History of the Innermost Essence of Dzogchen (Dzogchen Nyingthig Logyü Chenmo)*, which is found in volume 9 of the *Nyingthig Yazhi*.

² The commentary appears in the two volumes (4010 and 4011) of section W25983 and also in the two volumes of W00EGS1017177, available as Adobe-readable PDF files from the Tibetan Buddhist Resource Center (TBRC) founded by Gene Smith.

³ *chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po'i 'grel pa kun bzang dgongs rgyan zhes bya ba bzhugs so*.

⁴ Thubten Pema Rabgye (thub bstan pad ma rab rgyas) is the 19th century TBRC person P2DB5992 (maybe P2DB5993). He may also be known as Thegchog Tendzin (theg mchog bstan 'dzin) and Gotsa Khenchen Thegchog Tendzin (mgo tshwa mkhan chen theg mchog bstan 'dzin). His seat was TBRC place G3953, mgo tshwa dgon (ser shul rdzong) in Sichuan. The history of this place is found in the TBRC book W19997-11GS44629, *kham phyags ser shul rdzong gi dgon sde so so'i lo rgyus gsal bar bshad pa thub bstan gsal ba'i me long*.

completed the text after his teacher's death. These scholar-practitioners are knowledgeable about early dzogchen texts translated into Tibetan by Vairochana. They often quote Rongzompa (1012-1088) and Longchenpa. The texts quoted by the authors are listed on pages 336-337.

Volume 1 of this 8-volume series on the *Kunjed Gyalpo* has two parts. Part I contains the English translation from Tibetan of chapters 1-10 of the *Kunjed Gyalpo*, without footnotes.⁶

Part II contains the English translation⁷ from Tibetan of the commentary on chapters 1-10, written by Khenpo Zhenphen Öser, with footnotes. (r) indicates my translation of the root text, which always appears in bold print before each section of the commentary. When Khenpo Zhenphen Öser explains a word from the root text, he puts a small circle under the word. In my English translation of the commentary, I indicate that word by using **bold** print. The appearance of [352], for example, in the translation of the commentary indicates the approximate beginning of folio number 352 in the Tibetan commentary. The appearance of (p29), for example, in the translation of the commentary indicates the page number where the listed topic is later discussed in the English translation.

Volumes 2, 3, 4, 5, and 6 contain, respectively, chapters 11-29, 30-40, 41-57, 58-69, and 70-84. Volume 7 will contain Longchenpa's special commentaries on the *Kunjed Gyalpo*, named *Kunjed Dödön* and *Rinchen Druwo*. Volume 8 will contain the complete English translation of the root text, chapters 1-84, together with the Tibetan critical edition.

⁵ Khenpo Zhenphen Öser (mkhan po gzhan phan 'od zer) is TBRC person P2DB5991. His seat was also ser shul rdzong, and this commentary is his only known composition.

⁶ *Kunjed Gyalpo* editions used to prepare this translation include: snga 'gyur bka' ma shin tu rgyas pa, folios 6-285 of volume 3935 of TBRC W25983; mtshams brag, folios 1-198 of volume 604 of TBRC W21521; mkhyen brtse (gting skyed), folios 1-186 of volume 1757 of TBRC W21518; bai ro'i rgyud 'bum, folios 383-435 of volume 1; sde dge, folios 1-170; sgang steng, folios 1a to 93b.

⁷ The root text and commentary were translated from Tibetan into English by Jim Valby, PO Box 235, Shelburne Falls, MA 01370, USA.

Pages 72-74 of Volume 1 explain how *Kunjed Gyalpo* is the primordial teacher and Sattvavajra is the primordial student. Their dialogue is the basic structure of our text. *Kunjed Gyalpo* and Sattvavajra are not gods, but are symbols for different aspects of our primordial enlightenment. *Kunjed Gyalpo* is our timeless Pure Perfect Presence beyond cause and effect. Sattvavajra is our ordinary, analytical, judgmental presence inside time that depends upon cause and effect.

A perfect student must work correctly with the pure threefold dzogchen transmission of a perfect master to concretely remain in the knowledge of primordial enlightenment explained in the *Kunjed Gyalpo*.

Translator's Information About the Second Edition

When the first edition (2008) of volume one was out-of-print, many changes were made for this second edition (2016) of volume one. Some mistaken translations were fixed. Some clumsy translations were improved. More footnotes were added. The format and grammar were updated to match subsequent volumes. The translator thanks Adriano Clemente and Jeremiah Weser for pointing out some of my mistakes in the first edition.

Part I

Translation of the Root Text of the *Kunjed Gyalpo*

The All-Creating King Pure Perfect Presence Great Perfection of All Phenomena

Homage to the Bhagavan, the All-Creating King, Pure Perfect Presence.

Chapter 1 - *Introduction*

At the time when these words were spoken, in the abode of Akanishtha, the sky of reality, the dimension of space, the abode of Presence Itself, the paradise of unobscured wisdom, the directly manifest retinues of the essence of the state, the nature of the state, and the *thugje* wisdom energies of the state were present, as follows:

The retinues of the essence of the state are the retinues named dharmakaya.

The retinues of the nature of the state, with five aspects, are as follows: the retinues of the nature of the state named earth sambhogakaya, the retinues of the nature of the state named water sambhogakaya, the retinues of the nature of the state named fire sambhogakaya, the retinues of the nature of the state named air sambhogakaya, and the retinues of the nature of the state named space sambhogakaya.

The retinues who emanate direct manifestations of *thugje* wisdom energies are as follows: the retinues named sentient beings of the Desire Realm, the retinues named sentient beings of the Form Realm, and the retinues named sentient beings of the Formless Realm.

Also, the four types of retinues who have a view about the essence of the state are as follows: the retinues named atiyoga, the retinues named anuyoga, the retinues named mahayoga, and the retinues named sattvayoga.

The essence of the state, the nature of the state, and the *thugje* energies of the state are unified together, without differentiation.

Also, the retinuees who understand the essence of the state are as follows: the retinuees who abide in the state of buddhas of the past, the retinuees who produce benefit through the state of buddhas of the present, and the retinuees who will come from the state of buddha, arriving in the future. These three retinuees abide together within the essence, beyond differentiation.

Then this All-Creating King, Pure Perfect Presence, in order to empower all retinuees into the essence of the state, made all retinuees dissolve into the Mind of Presence Itself, the state. Then he made visible the self-originated wisdom. Then, because all is the real condition, he gathered everything, so that all abided in the unique total *thigle*.

Then, from the essence of the state abiding in the unique total *thigle*, Sattvavajra manifested with vivid radiance and a joyful mind in front of the All-Creating King, Pure Perfect Presence. Then the All-Creating King, Pure Perfect Presence, spoke to Sattvavajra: "Sattvavajra! Wonderful! Joyful Mind! Wonderful! Vivid Radiance! Wonderful! You Manifest from Me! Wonderful!" These words were spoken.

Then Sattvavajra replied: "Hey Teacher of teachers! All-Creating King! Is the teacher himself the ineffable *thigle*? Are all retinuees the ineffable *thigle*? Are all teachings the ineffable *thigle*? Are all times and places the ineffable *thigle*? If everything everywhere is the essence of the *thigle*, what teacher of teachers could teach? What would be the purpose of assembling as a retinuee? What teaching could be taught? How could there be one time and place?" Thus he requested.

Then the All-Creating King, Pure Perfect Presence, said the following to Sattvavajra: "Hey Mahasattva! Let your mind enter the sounds. I explain the meanings through sounds. Hey Mahasattva! My state, the All-Creating King, Presence Itself, is the source of all phenomena. The source is the primordial *thigle* beyond concepts. The *thigle* is the state of non-conceptual wisdom. Because the teachers, teachings, retinuees, times, and places manifest from me, they are the primordial *thigle*." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the first chapter, on the *Introduction to the Teaching*.

Chapter 2 - Real Condition

Then the All-Creating King, Pure Perfect Presence, abided in the so-called the contemplation in which all phenomena manifest from his state.

Then Sattvavajra rose from the one essence of retinues. He sat down, manifesting brilliantly in front of the face of the teacher, the All-Creating King, Pure Perfect Presence. Sattvavajra requested, "Hey, Teacher of teachers, All-Creating King! Teacher, we assembled and sat down as your retinue. What is the meaning we desire? Will you please explain the meaning we desire." Thus he requested.

Then the All-Creating King, Pure Perfect Presence, manifested all phenomena from the essence of the state, the nature of the state, and the *thugje* energies of the state.

All phenomena manifest as five total self-originated wisdoms from the one total self-originated wisdom of the state, as follows: the total self-originated wisdom of aversion, the total self-originated wisdom of attachment, the total self-originated wisdom of stupidity, the total self-originated wisdom of jealousy, and the total self-originated wisdom of pride.

The five great ornamental causes manifest from these five types of self-originated wisdom. The (elements) manifest the three great realms, which are (initially) supported but (finally) disintegrate. The five ornamental cause structures are produced together as follows: the ornamental cause that provides the structure named earth; the ornamental cause that provides the structure named water; the ornamental cause that provides the structure named fire; the ornamental cause that provides the structure named air; and the ornamental cause that provides the structure named space. Together they produce all structures (of the six realms).

The different families of the five wisdoms are the family of the self-originated wisdom of aversion, the family of the self-originated wisdom of attachment, the family of the self-originated

wisdom of stupidity, the family of the self-originated wisdom of jealousy, and the family of the self-originated wisdom of pride. These families of the five self-originated wisdoms manifest the real condition of embodied beings as ornaments.

The All-Creating King, Pure Perfect Presence, manifests all phenomena as the real condition of the essence of the state. All phenomena abide in the same state.

Sattvavajra, sitting in front of the All-Creating King, Pure Perfect Presence, again spoke: "Hey Teacher, All-Creating King! The five types of self-originated wisdom manifest from the self-originated wisdom of the unique Mind of the state. The five ornamental causes manifest from the (five wisdoms). What is the great purpose of the All-Creating King in producing the five bodies of the five wisdoms?" Thus he spoke.

Then the All-Creating King, Pure Perfect Presence, replied, "Hey Mahasattva! What is the purpose? There is no creator other than me, the All-Creating King, the Creator. There does not exist any creator of the real condition other than me. No creator other than me produces the three kayas. The groups of retinue are not produced by anyone other than me. No one other than me produces the conditions of the teachings.

"I will explain my essence to you, Sattvavajra. My essence has three aspects. My essence is Pure Perfect Presence. The essence of 'Pure' is that the real condition of the three Perfections is pure. The essence of 'Perfect' is that these three types of intentional Perfections pervade everything, in the same way that space (pervades everything). The essence of 'Presence' is that all unceasing manifestations are the All-Creating King. All creations are created within Pure Perfect Presence." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the second chapter, which explains *The Directly Manifest Real Condition*.

Chapter 3 - Source of All Creations

Then the All-Creating King, Pure Perfect Presence, spoke about how he, the Creator, existed before any phenomenon.

"Hey Mahasattva! Let your mind enter into the sense organ of hearing. May you understand the words using the sense of hearing. Hey! I am the All-Creating King. I am the Pure Perfect Presence that creates all. Before, when I did not exist, the Source from which phenomena manifest did not exist. Before, when I did not exist, the king who creates phenomena did not exist. Before, when I did not exist, teachers did not exist. Before, when I did not exist, teachings did not exist. Before, when I did not exist, retinues did not exist. Sattvavajra, you should not create some concept. Mahasattva, your state also exists as an emanation of my nature." Thus he spoke.

Then Sattvavajra questioned the All-Creating King, Pure Perfect Presence: "Hey! You, the All-Creating King, Pure Perfect Presence, are the primordial totality. All phenomena, such as teachers, teachings, retinues, and so forth, are created by you, the creator. Because of this, all phenomena, however they appear, manifest as the creations of you, the creator. Are the teachers one or many? Are the teachings one or many? Are the retinues one or many?" Thus he asked.

Then the All-Creating King, Pure Perfect Presence, again spoke: "Hey! Self-originated wisdom is one with its display of everything, but my essence appears with three aspects. The categories of teachers manifest in three types. I am not other than the one just-that-ness. The just-that-ness of the real condition of all phenomena is not other than the Pure Perfect Presence of my state. But the three kaya teachers who manifest from me teach three types of teachings to retinues. Since my essence is one, all retinues of me, the All-Creator, are one, manifesting as my one nature. But there are three different types of retinues, related to the three kaya teachers who manifest from me." Thus he spoke.

Sattvavajra asked, "Hey! Teacher of teachers, All-Creating King. Do (the teachings of) the three kaya teachers who manifest from you explain paths that travel to your level or not? If not, can

one arrive on your level or not? If the path exists, does one arrive by traveling or by not traveling?"

"Hey Mahasattva, listen. In (the teachings of) the three kaya teachers who manifest from me, there does not exist a path to travel to my level. (All phenomena) display the self-originated wisdom of my state. For the retinues of those three kaya teachers, there are five paths of total liberation, each of which displays the paths of all buddhas of the three times. The five paths of the five self-originated wisdoms are the five aspects: attachment, aversion, stupidity, pride, and jealousy. These five aspects of self-originated wisdom are the paths of all (retinues)." Thus he spoke.

"Teacher of teachers, All-Creating King. Concerning the teachings about the five paths of self-originated wisdom, please (explain) how 'self-origination' originates. What is the justification for the label 'wisdom'? What is the meaning of the label 'path'? Please explain the way in which these five aspects--attachment, aversion, stupidity, pride and jealousy--constitute the meaning of the five paths." Thus he asked.

"Hey Mahasattva! Concerning the paths of the five aspects of self-originated wisdom, 'self-originated' means arisen without causes and conditions. 'Wisdom' means unceasing clarity. The meaning of 'path' is that it is not necessary to travel, because (wisdom is) beyond causes and conditions. The five self-originated, untravelable (wisdoms) are the five paths. The meaning of 'desire' refers to the wish (to know) that phenomena are the state. 'Attachment' means attachment to this desire for the state. The meaning of 'intention' is that one abides in the unborn essence. 'Hostility' means to be opposed to the various magical displays. The meaning of 'stupidity' is that non-conceptual contemplation has nothing to differentiate or exclude in the absolute equality of the real condition. The meaning of 'I' is unmistakable Pure Perfect Presence that is primordially victorious as just-that-ness. (Jealousy) acts jealously regarding the affirmation and negation of being and non-being within the one just-that-ness of everything. These (wisdoms) constitute the five paths beyond travel.

"Hey Mahasattva! Listen. All phenomena, however they appear, arise from these five paths of self-originated wisdom. The Desire Realm is self-originated wisdom. The Form Realm is self-

originated wisdom. The Formless Realm is self-originated wisdom. Because they were created by me, the All-Creating King, all my creations are the nature of wisdom. Nothing of the six lokas of sentient beings of the three realms is taught by me to be other than self-originated wisdom. Pure Perfect Presence that does not include those manifestations is not taught by me, the ancestor of all buddhas.

"The essence of me, the All-Creating King, is explained with the three aspects of the real condition. The non-material (phenomena) of the real condition, which do not appear, constitute the Formless Realm. The material magical displays, which do appear, constitute the Form Realm. Joyful and sorrowful (effects) manifest through the nature of *thugje* wisdom energies. And, to exhaust these (appearances), the Desire Realm manifests through *thugje* energies." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the third chapter, which explains that *The All-Creating King Is the Source of All Creations That Arise*.

Chapter 4 - *Names of My State*

Then the All-Creating King, Pure Perfect Presence, taught this explanation of his names (to clarify the meaning of) the essence of the state.

"Hey Mahasattvavajra! You please listen. I am primordial self-originated wisdom. I am the primordial Source of all phenomena. I am the All-Creating King, Pure Perfect Presence. My names should be understood by Sattva. When my names are understood by Sattva, all phenomena, without exception, will be understood.

"This Source named 'I' is the source of all phenomena. 'Self-originated' means that the source is beyond causes and conditions. Thus I am beyond all struggle and achievement. 'Wisdom' means unceasing and unobscured. Thus I display all phenomena.

" 'I' is a label for Pure Perfect Presence. 'Primordial' means abiding from the very beginning. 'All phenomena' means that all teachers are the real condition, all teachings are the real condition, and all retinues, places, and times are the real condition. There does not exist one phenomenon that is not the real condition. 'Source' means the source from which everything arises. The three teachers arise from the essence of Pure Perfect Presence. The three teachings arise from this Presence. The retinues, places, and times arise from this Presence. Thus I am the Source from which everything arises.

"I am the source, the state of presence, the creator of all phenomena, without exception. 'All' means all phenomena. What does all phenomena include? Everything is completely included in (the five Perfections): teachers, teachings, retinues, places, and times. 'Creator' means the agent. Because I create all teachers, teachings, retinues, times, and places, I am the agent of self-originated wisdom. 'King' means that the source of self-originated wisdom is superior to all agents who create. The King is superior to any other creators of phenomena.

"The meaning of 'Pure' is the following: because Pure Perfect Presence, the Source, is self-originated and primordially pure, and because everything created by the All-Creating King is

already totally pure in the dimension of Samantabhadra, the Source is 'Pure'.

"The meaning of 'Perfect' is the following: this Source, self-originated wisdom, pervades all and is totally Perfect in everything, such as beings, their karmic visions, everything encompassed by the universe and its beings, all buddhas of the three times, sentient beings of the six classes in the three realms, and just-that-ness. Thus, the Source is 'Perfect'.

"The meaning of 'Presence' is the following: this Source, self-originated wisdom, infuses, governs, and clearly delineates the entire animate and inanimate universe of beings and their karmic visions. Thus, the Source is 'Presence'. Beyond causes and conditions, the Source creates and governs everything.

"Hey Mahasattva! When you understand my essence, you will understand all teachers. You will understand all teachings. You will know the ideas of retinues. All times and places become one. Because all phenomena are me, when you know my essence, you know all phenomena. Thus you will transcend all actions, actors, struggles, and achievements. You will be effortlessly self-perfected." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fourth chapter, which explains *The Names of My State*.

Chapter 5 - *Essential State*

Then the All-Creating King, Pure Perfect Presence, explained to Sattvavajra the essential meaning, the conclusion of teachings, the essence of the state.

"Hey Mahasattva! Listen. My essence is as follows: its existence is not other than one. Its display displays in two types. Its arising arises as nine vehicles. Its conclusion is concluded in dzogchen.

"Its being is Pure Perfect Presence. Its place abides in the dimension the real condition. Its clarity shines in the space of *rigpa*. Its pervadingness pervades all dimensions and beings. Its arising arises in all beings and their experiences. It has no explainable, concrete characteristics. It is not some perceived object. It is not some perception communicated in words. The Source does not arise from a cause and it transcends all verbal labels.

"If you want to definitively understand this state, the example is space, the meaning is the unborn real condition, and the signs are the unceasing (energies of) Presence Itself. The space-like real condition is pointed out with the space-like example. The real condition beyond reference can be explained by characterizing it as 'beyond reference'. That which is beyond expression in words is the non-referential ultimate sense, which is communicated with the words 'cannot be communicated'. This explanation of the state elucidates the ultimate sense. You should use these three (ideas) to understand my state.

"You must use these three (ideas) to understand my state. If you do not understand my state using these (three ideas), no matter what sounds and words are used to explain my state, you will never meet me. I remain invisible when you deviate from me, so you do not see the Source of phenomena." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes chapter five, about *The Explanation of the Essential State*.

Chapter 6 - One Root

Then the All-Creating King, Pure Perfect Presence, spoke these words to explain that the essence of all phenomena is dzogchen.

"Hey! Sattvavajra, listen to these words. I, the All-Creating King, initially establish my phenomena. The direct manifestations of my phenomena teach my nature to you. When teaching my essence, I also point out the meaning through words and sounds. When I teach my nature, you will see. When I teach this essence, you will know the meaning of A. When I teach the words, you will hear the meaningful sounds." After saying this, he remained in the nature of all phenomena, without speaking.

After Sattvavajra rose up from inside the retinue, he sat down with manifest radiance in front of the All-Creating King, Pure Perfect Presence. The All-Creating King said, "Hey! Mahasattva, you are present before me with radiance. Please ask whatever you wish about the meaning." Thus he spoke.

Then Sattvavajra asked, "Hey! Teacher of teachers, All-Creating King. If all phenomena are your essence, why do you manifest teachers, teachings, and retinues? What is the reason for the Perfections?" Thus he asked.

Then the All-Creating King, Pure Perfect Presence, spoke the following: "Hey! Mahasattva, listen. Phenomena are manifested as the Perfections. My state is the essence of the Perfections. I will teach my essence to you.

"My essence is non-conceptual and indivisible. This abode of dharmadhatu was created by me, but still does not abide as something other than the state of Pure Perfect (Presence).

"Unobscured and all-pervading, my essence is the palace of wisdom, luminous space. Nothing exists other than the state of self-originated wisdom.

"Because I am the Source from which everything manifests, the five great elements and the six lokas in the three realms are not other than my Body, Voice, and Mind. In this way I manifest my essence.

"The buddhas of the three times and sentient beings of the three realms display my essence to you.

"Because my essence is unborn and transcends concepts, it is non-abiding and it transcends all objects of experience. It does not appear and it transcends the realm of cultivating contemplation.

"Although my essence does not appear to you, my nature appears to you. My essence that appears as the three realms, the five great elements, and the six lokas (manifests from) the five (wisdoms of) Pure Perfect Presence. The self-originated Source manifests these wisdoms. The five sense objects clearly manifest from the five wisdoms. Five passions manifest from five sense desires. The specific fruits that mature from the five passions manifest the specific karmic visions of the six types of beings. I display these appearances to you.

"The three kaya (teachers) teach the six vehicles. If I teach (specific vehicles), you will not experience (the meaning of dzogchen). Each (teacher teaches) specific aspects of my essence. My nature is specific for each (teacher). Specific natures of specific Bodies, specific Voices, and specific Minds are perceived by different (retinues). These (manifestations) themselves display my essence. The authentic nature of all phenomena (is displayed) by me, Pure Perfect (Presence). The nature of space beyond concepts is my state. The sacred birthplace of all buddhas is my state. The *rolpa* energies of the six lokas and the three realms manifest from me. Different joys, sufferings, and karmic causes display my authentic, unmistaken *thugje* energies.

"Do not give my all-creating *lung* transmission to those who follow vehicles of cause and effect. If you explicitly teach them my *lung* transmission, they will say, 'There exists cause and effect, produced from good and bad karma'. Because they will affirm and deny things within the real me, for a long time they will not meet with the real me.

"I am the Teacher, All-Creating Pure Perfect Presence. Pure Perfect Presence is the All-Creating King. The buddhas of the three times are created by Pure Perfect Presence. The sentient beings of the three realms are created by Pure Perfect Presence. The animate and inanimate universe are created by Pure Perfect Presence. Their creation is explained in terms of cause, effect, example, meaning, and evidence. At the time of the cause, the five great elements are created. At the time of the effect, the sentient

beings of the three realms are created. At the time of the example, space is created as the example for everything. At the time of meaning, unbornness is displayed as the meaning for everything. At the time of signs, there is All-Creating Pure Perfect Presence. At the time of evidence, self-originated wisdom is described. Cause, effect, example, meaning, and evidence are all in agreement with how everything is created by Pure Perfect Presence. But the one (Presence) was not created. All creations are created as the essence of Pure Perfect Presence. It is not necessary to do anything in the one state not created (by anyone).

"If my all-creating essence is not examined, one will consider that the phenomena created by me are definitive. Thus one confirms manifestations due to desires and passions. Although manifestations are impermanent illusions that vanish, one is then like a blind person who is not certain.

"Not understanding that everything is created by the All-Creating King, (sravakas and pratyekabuddhas) experience suffering with regard to what manifests to the six sense organs as the six sense objects. They try to block the senses. Because followers do not understand that phenomena are created by the All-Creator, there is no fruit beyond birth and cessation based on these (paths).

"After (bodhisattvas) produce two truths about the one definitive (truth), they accept ultimate and relative truths about the real condition created by me, the All-Creator. But the cause and effect of the two truths does not really exist. So the fruit beyond cause and effect is not (experienced).

"Striving for non-existent (fruit), (followers of outer tantras) try to cultivate pure contemplation, the (seven) branches (of sadhana), and (four) miracles to produce what has not manifested. In this way they do not attain the fruit beyond acceptance and rejection.

"(Followers of inner tantras) cultivate three aspects of contemplation about the one state. Gradually developing the four aspects of approach and achievement, they are never in that fruit beyond struggle and achievement.

"Being self-perfected, (Presence) is beyond all actions and actors. Through hearing words, such as 'unborn', 'cannot be pointed

out', 'cannot be labeled', one may understand this inexpressible state beyond affirmation and negation.

"The example to illustrate that all phenomena are Pure Perfect Presence is the universal example of space. The same (example) is used to illustrate the meaning of Pure Perfect Presence.

"The five manifestations--space, air, water, earth, and fire--are marvelous enlightenment, manifesting from Pure Perfect Presence. Manifestations such as the three worlds, the five paths, and the six types of beings are manifest enlightenment, unperturbed by the maturation of karma. The three realms are the Body, Voice, and Mind of primordial Pure Perfect (Presence).

"Thus, no phenomenon of the universe of animate and inanimate phenomena does not abide in the realm of space. All buddhas, sentient beings, and the universe abide within the vastness of this total dimension of Pure Perfect Presence.

"Within the totally pure real condition, not one (atom) of any (phenomenon) exists in a dualistic way. So everything is beyond affirmation and negation. If one does not experience this Source Presence beyond (conditioning), one will not meet my state for many eons.

"The root of all phenomena is the one Pure Perfect Presence. In the Source, Pure Perfect (Presence), from which all buddhas, sentient beings, and the animate and inanimate universe manifest, nothing is other than the one, although if categories are made, they are inexhaustible. The Bodies and Voices of buddhas and the bodies and voices of sentient beings are Pure Perfect Presence, primordially beyond object and subject. Anyone who realizes this state beyond object and subject realizes everything. Such a person realizes the root of phenomena.

"Those who delight in analysis of and imagination about the one root topic, Pure Perfect Presence, enumerate specific (teachings). To those who delight in categories, I teach two (types of vehicles).

"The authentic essence (of phenomena), abiding in the one Presence, the real condition, appears as three aspects of Presence, manifesting the three precious jewels--(teachers, teachings,

retinues), which constitute the (three) Perfections of the real condition.

"The essence of the one Presence beyond duality connects all (practitioners). The four types of yoga (manifest) in the one natural state. (Presence) is explained in the context of the four types of yoga.

"The one Presence Itself is explained to have five great things. Because the essence of Presence has five qualities, these five (aspects of the) essence are assigned the name 'five great things'.

"Because (practitioners) speculate about being and non-being within the one definitive (Presence), infinite conceptual deviations, obstacles, and doubts arise. All-Creating (Presence), beyond struggle, achievement, and concepts, eliminates these. In order to eliminate doubts, the affirmation of existence, and the negation of non-existence, Pure Perfect (Presence), just-that-ness, does not conceive, but establishes knowledge of the unmistakable, definitive *lung* transmission.

"To clearly teach confidence in this state, the ten reliable, transcendent *lung* transmissions produce confidence in the meaning beyond actions of struggle and achievement.

"Each of the nine vehicles speaks its (different) words of truth although no (real differences) exist. Nine (different) dimensions manifest in correspondence with how the one Source is experienced. Each of the nine (vehicles) speaks its words of experiential truth.

"Because all is perfected in me, the All-Creator, understand the importance of this state of Pure Perfect Presence.

"The root of all phenomena is All-Creating Pure Perfect Presence. Whatever appears is my nature. The way in which appearances manifest is my magical display. All sounds and words that arise in any way manifest my state as words and sounds. Everything encompassed by the animate and inanimate universe, such as the qualities of the kayas and wisdoms of buddhas and the bodies and karmic tendencies of sentient beings, is primordially the nature of Pure Perfect Presence.

"I, the All-Creating King, did not teach about phenomena that are other than Presence to past buddhas who manifested from

me. Also I will not teach this (misconception) about Pure Perfect (Presence), the All-Creating King, to buddhas who live now or who will come in the future." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the sixth chapter, which explains the *One Root*.

Chapter 7 - *Categories of Vehicles*

Then the All-Creating King, Pure Perfect Presence, spoke about the different phenomena created by the state.

"Hey Mahasattva! Presence is the nature of the authentic state. Although, in the total bliss of the non-dual, authentic state, Presence manifests all aspects, no aspects have ever really existed. Presence primordially abides like ineffable space. Presence is beyond objects and cannot be categorized as 'one'. Although nothing can be categorized or pointed out as Pure Perfect Presence, categories of phenomena created by Presence arise. What is created by Presence? The animate and inanimate universe, buddhas, and sentient beings are created by the essence of Presence, through its nature. After being created, these phenomena are visibly displayed with the five great elements, the appearances of the six lokas, and the two form kayas that benefit those beings. All these are categories that manifest as the nature of Presence." Thus he spoke.

Then Sattvavajra requested, "Hey! All-Creating King, emaho. Samantabhadra, emaho. You are Pure Perfect Presence. Emaho. Omniscient One, in the beginning, when Pure Perfect Presence arose, we who did not understand self and phenomena assembled as your retinue. Omniscient One, when I did not know how to ask the question, you spoke. You proclaimed the topic that phenomena are unified in the one Pure Perfect Presence. (Now please explain), what categories explain that there are two in the one?" Thus he requested.

Then the All-Creating King, Pure Perfect Presence, spoke. "Hey! I am primordially self-perfected. I am the self-perfected Source of all buddhas.

"I am the nature of *thugje* energies. At the time when (beings) enjoy whatever (teaching), in order to provide help that

pleases whichever (disciples) I will explain the meaning of my creations. You, Sattvavajra should listen (well).

"Those who enjoy the one are taught the nature of Pure Perfect Presence that unites all phenomena in the one (wisdom). They are taught the all-creating nature of Presence.

"Those who enjoy many characteristics are endlessly taught with various words about the creations of the All-Creating King. In particular, they are taught about my essence.

" 'One' refers to my state, the Source. 'Two' refers to the creations that are manifested by me. The phenomena created by me can be numbered. Numbers include one, two, (and so forth). The last number cannot be communicated. That which cannot be communicated is the Source. The incommunicable Source is said to be one.

"The teachings created by the one All-Creating Pure Perfect Presence are of two types: cause-oriented and goal-oriented. The teachings of these two types of vehicles are distinguished as definitive or provisional based on the way in which the two truths--ultimate and relative--are understood. (These vehicles explain their teachings) using examples, meanings, signs, and logic.

"The cause is the five great elements. The effect is the sentient beings of the three realms. Then, the cause is understood to be the sentient beings of the three realms, and the effect is assigned the name 'buddhas'. Followers explain cause and effect with examples and meanings.

"This teaching, which understands the cause to be sentient beings of the three realms, who are predicted (to become) buddhas as the effect, is a provisional *lung* (teaching).

"(Followers) distinguish two aspects: (cause and effect). They understand the cause to be the five great elements, which (produce) all created phenomena. (But, actually, phenomena) are the direct manifestations of Presence Itself.

"Through ignorance which does not understand that all is just-that-ness, (followers) necessarily investigate the phenomena of the six sense objects with their mistaken concepts of object and subject. The six disintegrating (lokas) and six (types of) dependent (beings) are said to be the 'world'.

"Because of the six attachments to the six sense objects, there are the terrible sufferings of the six cravings. These are 'misery upon misery'.

"Then, regarding 'misery' and 'beyond misery', it is said that when there are no concepts of the phenomena of the six sense objects, there is no birth in the places of the six (lokas of) birth. Because the six sufferings are thus transcended, this condition is named 'beyond misery'.

"From the Pure Perfect (Presence) of the authentic Source, the five great elements naturally manifest, without effort. Even though Pure Perfect (Presence), as the Source of all, has a non-referential nature, because there is grasping at separate specific characteristics, 'characteristics upon characteristics' arise. The five great elements that naturally arise are the source which creates all phenomena. Not understanding that sentient beings, created by this source, are self-originated, (followers) consider that practice on a path is a (necessary) cause. They desire that the effect manifest from this cause. Thus the name 'cause-oriented' is assigned. (These cause-oriented vehicles) are vehicles that try to attain an effect. Among these, there are types that renounce, that block, and that purify.

"The term 'goal-oriented' is used to describe (the vehicles that emphasize) the goal which (manifests) from the cause or Source. Because the essence of this Source is an essence beyond arising and ceasing, it is named 'vajra'.

"There are two outer (vehicles) that strive to achieve this vajra (essence). Based upon acceptance and rejection, (followers) desire to realize the wisdom of Body, Voice, and Mind, in a way that is something like pursuing the reflection of the moon in water.

"Inner (tantra) is beyond acceptance and rejection. (Mahayoga uses) three stages (of contemplation), and (anuyoga uses) the essence (mantra) to view and meditate one's state as space and wisdom.

"Because the non-action (of atiyoga), which does not depend upon anything, is the Source of everything, (Presence) is beyond action and transcends sacred activities.

"For those who reject the bliss of non-action, (atiyoga) establishes *lung* teachings of bliss beyond struggle.

"When followers of these vehicles, who struggle for three eons, seven lifetimes, six months, one year, or sixteen months, are taught this nature beyond action, they will come to abide in the bliss of self-perfection beyond struggle.

"In this dimension there does not exist anything that is not perfect. Because there is one perfect, two perfect, and all perfect, activities are bliss as the Perfections. 'One perfect' means that all is perfect in Pure Perfect Presence. 'Two perfect' means that all creations of Presence are perfect. 'All perfect' means that all Perfections are perfect. Through this perfect *lung* teaching about the one, beings can abide in this knowledge of buddha. Through this meaning of total perfection, everything functions as the Perfections.

"Whoever abides in this effortless state, even with the body of a god or human, is buddha in the real condition of knowledge. When such a (person) performs benefit for sentient beings, they come to bliss without engaging in struggle and achievement." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the seventh chapter about *The Summary of Categories*.

Chapter 8 - Creation of All Dimensions

Then the All-Creating King, Pure Perfect Presence, spoke about how all phenomena, created from the one just-that-ness, appear as three aspects in just-that-ness. Each of these (three aspects) manifest separately.

"Hey Mahasattva! My one just-that-ness appears as three Perfections. Because the unborn essence (abides) in the same way (as Presence), just-that-ness appears as an object. This object is the just-that-ness of everything.

"Thus, when one examines all (vehicles), one sees just-that-ness. The three kaya teachers, (who teach vehicles) of cause and effect, manifest (from) unobscured self-originated wisdom. Some manifest as (nirmanakaya) teachers of causes. Some manifest as (sambhogakaya) teachers of the relationship (between causes and effects). Some manifest as (dharmakaya) teachers of effects.

"Buddhas and sentient beings arise from the five types of self-originated wisdom, which directly manifest compassionate *thugje* energies as the objective (goals) of the teachings and as the retinues.

"To these assembled retinues the three kaya teachers of cause and effect (teach) different views to the disciples about the one dimension, just-that-ness. Some are taught about a dimension to renounce or block. Some are taught to purify and travel. Some are taught purity through empowering energy. Some are taught realization through acceptance and rejection. Some (are taught) that their own being is pure. (All of these paths) teach struggle and achievement.

"These three kaya teachers explain based upon their understanding of (the capacities of the followers of) cause and effect (vehicles). But the two types--cause-oriented and goal-oriented vehicles--never move outside just-that-ness. This is my *lung* teaching as the All-Creator.

"(The intrinsic nature of) just-that-ness is as follows: I, the All-Creator, am just-that-ness. Everything created by me is just-that-ness. The six sense objects are created by me. The six sense capacities are my *rigpa*. The groups of sense consciousnesses are my self-originated wisdom. The five great elements, the five

causes of everything, are just-that-ness. The five self-originated wisdoms of *thugje* energies and the manifestations of the six lokas and three realms are the nature of just-that-ness.

"The essence of just-that-ness is the true nature of non-duality. While this essence abides in the one (wisdom), the manifestations of four classes of yoga arise from the four types of yoga (practitioners).

"Hey Mahasattva! Listen. This Pure Perfect Presence, the Source of all, is the natural state of all phenomena, which primordially abide in authentic just-that-ness. When (followers of the) four types--*atiyoga*, *anuyoga*, *mahayoga*, and *sattvayoga*--see the non-acting natural state of the ultimate source, four (different) ways to experience the dimension arise.

"(Followers of) *sattvayoga* experience objects and sense organs (as impure). After empowerment through the five factors of manifest enlightenment and the four types of magical displays, they see a duality of *sattva* and deity. They do not see the natural condition of the quintessential source. *Sattvas* should relax in unfabricated just-that-ness.

"In the effortless natural condition, the ultimate source, (followers of) *mahayoga* consider that their pure mind-streams are the mandala. Using the cause (of the three contemplations, they meditate) the mandala of deity as the effect. After completing the branches of the four aspects of approach and achievement, they consider their state of emanation and re-absorption to be the self-perfected (mandala). They do not experience the natural state, the ultimate source. (Followers of) *Mahayoga* should relax in unfabricated just-that-ness.

"Followers of *anuyoga* have their view of the ultimate Source, the non-acting natural condition. They consider that space is the cause of the Source, the natural state, and they consider that total wisdom is the effect of the natural state. Because they see a duality of cause and effect in the one Source, they do not see the natural state beyond cause and effect. (Followers of) *anuyoga* should relax in unfabricated just-that-ness.

"In the ultimate Source, the non-acting natural state, followers of *atiyoga* experience the *dzogchen* view. They see that Pure Perfect Presence is the Source of all. They see that this

unfabricated Source is the ultimate natural state. They relax in the view primordially beyond cultivation. They relax in the samaya primordially beyond preservation. They relax in the sacred activity primordially beyond effort. Relaxing, they naturally integrate in just-that-ness.

"The four types of yoga have different views, and each yoga has four subdivisions. Sattvayoga is subdivided into four categories. Those with the attitude that objects and the senses are (empty and) non-conceptual are called 'sattvayoga (of sattvayoga)'. Those who use the factors of manifest enlightenment, blessings, and miracles are called 'mahayoga (of sattvayoga)'. Those who use the four great mudras are called 'anuyoga (of sattvayoga)'. Those with the view that samayasattva and jñānasattva have no essence are called (practitioners of) sattvayoga with knowledge of atiyoga. None of these practitioners experience the yoga beyond acceptance and rejection.

"Mahayoga is subdivided into four categories. First, those who consider the three types of contemplation are called 'sattvayoga (of mahayoga)'. Those who experience their purified mind-streams as wisdom are called 'mahayoga (of mahayoga)'. Those who totally complete the four aspects of approach and achievement are called 'anuyoga (of mahayoga)'. Those who experience everything as their own total state are called 'atiyoga (of mahayoga)'. None of these practitioners experience the natural state beyond struggle and achievement.

"Anuyoga has four categories of views. Those who do not use contemplation to gradually visualize themselves as the Body (of the deity), but consider (instantly) that the real condition is their pure mind-stream, are called 'sattvayoga (of anuyoga)'. Those who do not rely upon (unifying) father-method with mother-*prajña*, but (instead) complete the mandala using only the essence (mantra), are said to have the understanding of 'mahayoga (of anuyoga)'. Those who experience essenceless manifestations in the real condition are called 'anuyoga (of anuyoga)'. Those who experience all phenomena, however they manifest, as (the indivisibility of) space-cause and wisdom-effect are called 'atiyoga (of anuyoga)'. None of these practitioners experience the natural state beyond cause and effect.

"Atiyoga has four categories. (Practitioners of) Pure Perfect Presence beyond acceptance and rejection are called 'sattvayoga (of atiyoga)'. (Practitioners of) Pure Perfect Presence beyond struggle and achievement are called 'mahayoga (of atiyoga)'. (Practitioners of) Pure Perfect Presence beyond cause and effect are called 'anuyoga (of atiyoga)'. (Practitioners) who transcend being, non-being, affirmation, and negation are called by me 'atiyoga (of atiyoga)'.

"(Followers of) the three yogas--anuyoga, and so forth--do not experience total self-originated wisdom. They travel on paths and purify on levels. They correctly preserve samayas and meditate (according to their) views. Thus there does not exist the (atiyoga) view and behavior called the fierce, quick step.

"Because the view and behavior of atiyoga are already primordially created by the All-Creating State, there are no paths to travel, no levels to purify, no samayas to preserve, and no view to meditate. Because everything arises on the path of total Pure Perfect (Presence), the state of Pure Perfect (Presence) does not travel to the state of Pure Perfect (Presence). Because the level to travel to is nothing other than the state of Pure Perfect (Presence), the state of Pure Perfect (Presence) does not purify the state of Pure Perfect (Presence). Because the essence of samayas is the state of Pure Perfect (Presence), the state of Pure Perfect (Presence) does not preserve the state of Pure Perfect (Presence). Because the essence of meditation is the state of Pure Perfect (Presence), the state of Pure Perfect (Presence) does not meditate itself. Because the object to view is the state of Pure Perfect (Presence), the state of Pure Perfect (Presence) does not view itself. Thus, the view and behavior of atiyoga beyond action has the fierce, quick step, self-originated wisdom. This is the step of me, the All-Creating King. This is not the experiential dimension of those who follow vehicles of cause and effect." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the eighth chapter, about the *Creation of All Dimensions of the Real Condition from the Essence of the Real Condition*.

Chapter 9 - *Obstacles and Deviations*

Then the All-Creating King, Pure Perfect Presence, spoke about how the mistaken paths traveled by vehicles of cause and effect become obstacles for and deviations from dzogchen.

"Hey Mahasattva! This essence of Pure Perfect Presence is the Source of all phenomena. Unborn and primordially pure, it has no obstacles. Transcending paths to travel, it has no deviations. Primordially self-perfected, it cannot be discovered.

"The Source of all phenomena is the one Pure Perfect Presence. Deviations and obstacles arise when categories are created in the one (Presence).

"Deviations arise when (followers try to) travel what cannot be traveled. Obstacles arise when (followers) look for but do not experience the non-referential state.

"Within the one (state of) everything in just-that-ness, (followers of the bodhisattva vehicle) claim a later goal from practicing a cause. They claim to realize ten levels, (based upon) ten paramitas. For three eons they obscure (the meaning) and deviate (from the state).

"(Followers of kriyatantra apply) the three aspects of purity and the concepts of outer and inner, (based upon) five factors of manifest enlightenment and magical displays. Although they have pure and correct secondary samayas and obligations, they create deviations and obstacles for seven human lifetimes.

"(Followers of upayatantra) apply a cause and see an effect. They see view and behavior as two separate (aspects), (and have) deviations and obstacles in regard to non-duality for three human lifetimes.

"(Followers of yogatantra) accept and reject in the one Source. Because they do not experience the one, but experience a duality, they have deviations and obstacles for as long as they do not transcend acceptance and rejection.

"(Followers of mahayoga) meditate three ways of being about the one self-originated (wisdom). (You should) teach that these are deviations from the *lung* teaching beyond struggle.

"Because (followers of anuyoga) do not understand that the phenomena of the universe, however they appear, are the Source,

just-that-ness, they see space and wisdom (respectively as) cause and effect. Because they affirm the cause and deny the effect, (they have) obstacles until (they develop) confidence in (dzogchen) that transcends both affirmation and negation.

"(Followers of these) six types (of vehicles) claim (to attain) goals that are (actually) nothing (other than Presence). (The first of these, Bodhisattvas,) try to realize by (establishing) the two truths as the cause.

"(Followers of kriyatantra) claim to achieve (their goal) through the practice of the three types of purity.

"(Followers of upayatantra) claim to achieve (their goal) based on the separation of view and behavior.

"(Followers of yogatantra) claim to achieve (their goal) by practicing acceptance and rejection."

"(Followers of mahayoga) claim to achieve (their goal) through meditation upon the three (aspects that bring) knowledge.

"(Followers of anuyoga) claim to achieve (their goal) by seeing cause and effect as space and wisdom.

"These six types (of vehicles based upon) specific achievements constitute six deviations and six obstacles. Because these defects obscure and deviate from Pure Perfect Presence, the defects and qualifications of these six (vehicles) will now be clearly explained.

"(Followers of the bodhisattva vehicle) deviate (from and) obscure (Presence) because of concepts and analyses (based upon) the two (truths).

"(Followers of kriyatantra) deviate from and obscure the (ultimate nature) because of (their concept of) a duality of object and subject.

"(Followers of upayatantra) produce deviations and obstacles because of (their) duality of view and behavior.

"(Followers of yogatantra) have a view and behavior involved with acceptance and rejection. (Followers of mahayoga are involved with) struggles and achievements. (Followers of anuyoga see a duality of) cause and effect. Because all (three of these vehicles) go away from (the real condition), they obscure and deviate from effortless total bliss.

"Pure Perfect Presence is like space. Looking into the real condition of space-like Presence Itself, one sees that there are no views to meditate, no samayas to preserve, no sacred activities to perform, no obstacles to wisdom, no purifications on levels, no paths to travel, no subtle phenomena, no connection to make--because Presence is not dualistic, no conclusions to reach through definitive *lung* teachings other than Presence, and no transcendence through upadeshas, since Presence Itself is beyond affirmation and negation. This is the view of dzogchen, Pure Perfect Presence.

"Because (in the lower vehicles) six (views of) meditation arise about the one (Presence) that cannot be seen, deviant, obscuring ideologies are produced, deviating (onto lower paths) and obscuring (the authentic condition).

"Because six obligations arise about the one (*thigle*) beyond preservation, deviant, obscuring samayas are produced, causing deviation (onto lower paths) and obscuring (primordial preservation).

"Because six (types of) sacred activities are diligently applied to the one effortless (real condition), deviant, obscuring spiritual deeds are performed, deviating away from and obscuring (the effortless path).

"Because six (types of conceptual) wisdom arise about the one (clear light of) unobscured (wisdom), deviant, obscuring (conceptual) wisdoms are produced, deviating (onto lower paths) and obscuring (the self-face of *rigpa*).

"Because six trainings arise about the one (level) beyond purification, deviant, obscuring (training) levels are produced, deviating (onto lower paths) and obscuring (the dzogchen state).

"Because six paths try to travel to the one (indivisible state) beyond travel, deviant, obscuring paths are produced, causing deviation (onto lower paths) and obscuring (the supreme natural state).

"Because six perceptions arise about the one (space) beyond perception, deviant, obscuring, (ideas of subtle) phenomena (to perceive) are produced, causing deviations and obscurations.

"Because six (tantric) connections to make arise about the one non-duality, deviant, obscuring (ideas of tantric) connections to be made are produced, causing deviations and obscurations.

"Because six specific (conceptual truths) arise about the one truth, deviant, obscuring *lung* teachings are produced, causing deviations and obscurations.

"Because six (vehicles) try to communicate about the one (real condition) beyond communication, deviant, obscuring upadesha teachings are produced, causing deviations (onto lower paths) and obscurations (about the meaning of incommunicable dzogchen).

"Because the Source of all, Pure Perfect Presence, is primordially self-perfected in its own nature, it is not necessary to use the Ten Natures to search for and achieve (this Presence). Space is the example for my essence. No one can apply (actions) in pure space. When someone tries to act in pure space, space (remains), beyond all struggles and achievements. Similarly, because the all-creating Source, Pure Perfect Presence, my state, is beyond all dimensions, there has never been anything to meditate in me, who cannot be seen. The Ten Natures do not exist as something to apply in me, who transcends (concepts).

"When followers of cause-oriented and goal-oriented vehicles use the Ten Natures to search for me, they claim to see me and my essence. In the same way that beings fall to the ground when trying to walk in the sky, followers who use the Ten Natures to travel fall down.

"Here is the explanation of my essence, the definitive root. Because I am beyond all dimensions, there is no view to meditate, and, in the same way, (struggling with the other nine of the) Ten Natures makes no sense. So do not think that benefits derive from (efforts with) the Ten Natures. Because I do not exist as an object to see by looking, simply relax in just-that-ness, without looking.

"Because (Presence) is unborn and beyond concepts and transcends causes to be beyond (contamination), there is no need to preserve vows and morality.

"Because (all beings) are primordially self-perfected in the Source, struggles and achievements are not necessary.

"Because self-originated wisdom is unobscured, the wisdom of *rigpa* does not get brighter.

"Because all (beings) abide on my level, there are no levels to travel, using purification.

"Because I abide in and pervade everything, no paths exist to travel to me.

"Because I primordially transcend object and subject, no named subtle (essence of the real condition) exists.

"Because my form pervades everything, no so-called dualism has ever existed.

"Because I am primordial, self-originated wisdom, I am not established through some other (profound teaching).

"Because I am the Source, the Pure Perfect Presence of everything, there does not exist some other, secret upadesha instruction.

"Because I am beyond all affirmation and negation, I transcend (the views of) all teachings.

"Because there does not exist any dimension that is other than or not me, I have already transcended everything, beyond the meditation of some view.

"Because there is nothing other than me to preserve, I have already transcended everything, beyond the preservation of samayas.

"Because there is nothing other than me to perform, I have already transcended everything, beyond sacred activities to perform.

"Because there is no place to be other than me, I have already transcended everything, beyond levels to purify.

"Because obstacles have never existed in me, in my self-originated wisdom I have already transcended everything.

"Because I am the unborn real condition, in my subtle real condition I have already transcended everything.

"Because there is no travel other than in me, I have already transcended everything, beyond paths to travel.

"Because everything--buddhas, sentient beings, the animate and inanimate universe--manifests from me, the Source, Pure Perfect (Presence), I have already transcended everything, beyond dualities.

"Because everything is already established as self-originated wisdom, I have already transcended the discovery of a superior *lung* teaching.

"Because no phenomenon is other than me, I, the All-Creator, have already transcended everything.

"The nature of obstacles is to not understand me.

"Deviations are pursuits of something other than me.

"There are two types (of obstacles): obstacles of action and obstacles of knowledge. An obstacle of action is not seeing (wisdom). An obstacle of knowledge is not understanding (primordial liberation).

"All phenomena, however they appear, are the essence of the Source, Pure Perfect Presence. The failure to perceive and understand (this principle) constitutes the essence of the two obstacles. I teach that trying to discover and accomplish (something else) is a deviation (from dzogchen).

"Hey Mahasattva, listen. Although all phenomena, however they appear, are me, and nothing other exists, when (practitioners create) concepts about this (state), they, by themselves, obscure my state and cannot understand my essence.

"When all phenomena, however they appear, (are understood by) Sattvavajra to be nothing other than my state, phenomena will be happily welcomed in non-conceptual equality.

"The meaning of this happiness is as follows: It is not necessary to struggle with the Ten Great Natures. When practitioners do not cultivate the Ten Great Natures, the unending three hundred sixty deviations and obstacles-- sixty deviations and obstacles in each of the six (vehicles)--are transcended.

"Hey Mahasattva! All phenomena, however they appear, are direct manifestations of me, the Source, Pure Perfect (Presence). Because no phenomenon other than this presence can be shown, I teach that (practitioners) should not think there are (phenomena) other than (my Presence). In the same way that I teach to these groups of retinues, you (Maha)sattva should teach to (future) disciples." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the ninth chapter, about the *Removal of the Defects of Deviations and Obstacles*.

Chapter 10 - *Perfections in Detail*

Then the All-Creating King, Pure Perfect Presence, spoke about the essence of the state, the Perfections.

"Hey Mahasattva! Listen. Because everything is assembled in me, the All-Creator, all phenomena are called 'Perfections'. Because teachers, teachings, and retinues arise from the three aspects of me, the All-Creator, everything is known to depend upon what is called 'the All-Creator'.

"First is the Perfection of teachers. Three aspects of my essence manifest from the self-originated wisdom of my All-Creating State. They are said to be the three teachers of the three kayas. The three types (of teachers) are dharmakaya, sambhogakaya, and nirmanakaya.

"In the explanations of the essence of these (teachers) of the three kayas, (first) is the explanation of dharmakaya. The essence (of dharmakaya) remains beyond dualism.

"The essence of sambhogakaya consists in the complete enjoyment of whatever is desired.

"The essence of nirmanakaya consists in kaya emanations that provide education in various way.

"The teachings of these teachers of the three kayas consist in three types: outer, inner, and secret.

"The teachings of the dharmakaya teachers are as follows. (Each) of the three secret (teachings)--secret development, secret completion, and secret dzogchen--explain the essence of the base, the pure real condition, (in different ways). These three (teachings) are secret because they are not the experiential domain of anyone (without superior capacity).

"Because (mahayoga) teaches the secret development of the three aspects of unborn (contemplation), it has the name 'secret development'.

"The teaching (of anuyoga), named 'secret completion', uses inner prajña and does not have the (mahayoga) concepts of the three (aspects of) contemplation. (Followers) recite the (deity's) main mantra, using inner contemplation and prajña. They visualize that all phenomena, however they manifest, are the sense bases of

their vajra body, their condition as the primordial deity. Using view and behavior that transcend the duality of acceptance and rejection, they claim the state (of the goal). Thus anuyoga is named the 'secret completion' of me.

"In the teaching of secret dzogchen, all phenomena, however they appear, are Pure Perfect Presence that does not need to be developed using the three aspects of (mahayoga) contemplation, or be completed by reciting the letters of the main (anuyoga) mantra. I, the All-Creator, am dzogchen, and there is nothing not already perfected in me. My essence is explained using three aspects--(essence, nature, and energy), which are the three (different characteristics of) dzogchen, Pure Perfect Presence. This completes the explanation of 'secret dzogchen'. And thus is concluded the (explanation of the three) teachings of the three dharmakaya teachers.

"The teachings of the sambhogakaya teachers are the three series of outer (tantras, which teach followers to) perform actions.

"Followers of the (kriyatantra) teaching have the idea to perform actions. After beginning with non-conceptual contemplation, they cultivate the three purities, using concepts of outer and inner. Based upon these concepts, they apply practices using the (auspicious) time periods of planets.

"Using the various (methods of the five) factors of manifest enlightenment and the (four) miracles, followers (meditate) the wisdom deity and themselves in the manner of lord and servant, making offerings with the three purities.

"Although no (other fruit) exists through the application of these (practices), (followers of kriyatantra) claim the siddhi realizations of Body, Voice, and Mind. The meaning of this realization is that the (concepts of) ultimate and relative truth are understood to be magical illusions.

"(Followers of upayatantra) dualistically make a separation between (yogatantra) view and (kriyatantra) behavior. Using this dualistic approach, they claim to realize the unique state (of vajrapani). Their application of a (separation between view and behavior) and their claim to realize a state (that did) not exist (previously) is the same as a jackal reaching up into the objectless sky (but not finding any solid food).

"(Followers of yogatantra), the (most) secret of the outer (tantras), accept and reject. Using the (four) miracles--non-conceptual contemplation, blessings, (empowerment, and offerings)--they empower everything and meditate jñanasattva. After making outer, inner, and secret offerings, they apply the four mudras--Body, Voice, Mind, and (Activities), hoping to obtain the desired siddhi realizations. Followers who apply acceptance, rejection, view, and behavior to maintain a contemplation that hopes for the desireless state will never realize. This concludes the explanation of the teachings of sambhogakaya.

"The teachings of the nirmanakaya teachers are the three series of sutra: sravakas, pratyekabuddhas, and mahayana. These (vehicles) are said to be outer because (they emphasize) outer characteristics.

"The essence of the five sense pleasures and the five wisdoms manifest from the essence of me, the All-Creator. When the three (poisons)--attachment, aversion, and ignorance--arise, 84,000 doors to the (nirmanakaya) teachings are taught as antidotes to overcome them. When the five types of sense pleasures--forms, sounds, smells, tastes, and tactile sensations--arise, the three types (of poison)--attachment, aversion, and ignorance--also arise. The (teachings of the) three pitakas (are taught) as antidotes to overcome these (poisons).

"The 21,000 (teachings collected in the) pitaka of vinaya are taught as antidotes to overcome attachment. The 21,000 (teachings collected in the) pitaka of sutra are taught as antidotes to overcome ignorance. The 21,000 (teachings collected in the) pitaka of abhidharma are taught as antidotes to overcome aversion. And 21,000 (additional teachings collected) from these three pitakas are taught as antidotes to overcome the three poisons equally.

"In general, the 84,000 (doors to the teachings) are taught for the purpose of providing antidotes to overcome the three poisons.

"The (84,000) doors to the three types of cause-oriented vehicles of characteristics are the three (pitakas)--vinaya, sutra, and abhidharma--are said to summarize the meaning. Additionally, sutra has twelve ways to explain the meaning of the different topics.

"The effects of (birth in) the three lower realms (is understood to be produced) from the cause of the three poisons. When sentient beings apply the cause of good or bad actions, there is the (respective) effect of (birth in) either higher realms or lower realms. This (principle) is very widespread within the cause-oriented (vehicles of) characteristics.

"These (nirmanakaya vehicles) were taught previously, are taught now, and will be taught in the future. But (dharmakaya) meaning that cannot be communicated by these (vehicles) was not taught previously, is not taught now, and will not be taught in the future by nirmanakaya teachers. These (three cause-oriented vehicles of characteristics) are called nirmanakaya teachings.

"Hey Mahasattva! The three aspects of the essence of me, the All-Creator, manifest as the three kaya teachers, who are the first retinue. Following are the explanations of these retinues of the three kayas, the three teachers.

"Hey Mahasattva, listen! Here is the explanation of the retinues of the dharmakaya teachers. These retinues, created by me, include all phenomena. My essence is the dharmakaya retinue. There does not exist anything encompassed by the animate and inanimate universe of buddhas and sentient beings that is not included in the retinues of dharmakaya." Thus he spoke.

"Hey Mahasattva, listen! Following is the explanation of the retinues of sambhogakaya teachers. Passing beyond (the world) onto spiritual levels through devoted application of the four (phases), (bodhisattvas travel) from the first spiritual level--the joyful level, to the tenth level--the cloud of dharma. They constitute the retinues of the sambhogakaya.

"Following is the explanation of the retinues of nirmanakaya teachers. The four (types)-*mutegpas*, *murthugpas*, *gyangphenpas*, and *chalpas*--continually deviate away from the path of unsurpassable enlightenment. When they are empowered by *thugje* energies to transform their mental capacities, they become male and female ordained people and male and female lay people. These four (types of disciples) are the retinues of nirmanakaya teachers." Thus he spoke.

"Hey Mahasattva, listen! Here are the explanations of the dwelling places of each of the three kaya dimensions, the abodes of the three kaya teachers who manifest from me.

"Here is the explanation of the dwelling place of dharmakaya teachers. Akanishtha, the citadel of dharmadhatu, is the essence of the authentic reality that is 'not lower' than anything.

"Here is the explanation of the dwelling places of sambhogakaya teachers. Remaining above all worldly qualities, these celestial palaces, multi-storied mansions, are not lower than (worldly) places. These also are said to be Akanishtha places.

"Here is the explanation of the places of nirmanakaya teachers. Nirmanakaya teachers, such as Shakyamuni, one of the seven universal buddhas, taught in the place named "Vulture Peak". There are unspecified positive places where compassionate *thugje* energies emanate." Thus he spoke.

"Hey, Mahasattva, listen! Here is the explanation of the special, pure training dimensions of the three kaya teachers who manifest from me.

"Here is the explanation of the pure training dimension of dharmakaya teachers. Boundless dharmadhatu and the dimension of space pervade everything. Everywhere is the pure training dimension of dharmakaya teachers."

"The pure training dimensions of sambhogakaya teachers are the forms, sounds, smells, tastes, and tactile sensations that manifest from me. Sambhogakaya teachers train (disciples) with whatever is desirable.

"The pure training dimensions of nirmanakaya teachers are the one billion worlds. The compassionate energies of self-originated wisdom train the (sentient beings of the) six lokas. There are said to be (many) categories of compatible dimensions.

"These teachers of the three kayas who manifest from me are essentially identical, having the same cause and the same effect. The cause is total sameness in Pure Perfect Presence. The effect is the total sameness of enlightenment. The essence is the same real condition. The time of training transcends the distinction of earlier and later." Thus he spoke.

"Hey, Mahasattva, listen! These teachers of the three kayas who manifest from me, the All-Creating King, each have their

styles of explanation. Dharmakaya teachers explain through empowering energies. Sambhogakaya teachers explain by displaying the real nature. Nirmanakaya teachers teach the meanings of words to the ears of disciples, unifying meanings and words.

"Dharmakaya explains through empowering energies, displaying the essence of me, the All-Creator. All phenomena of the animate and inanimate universe are miraculous emanations that arise from the unborn state, miraculously manifesting the nature through *thugje* energies. The essence is explained through these empowering energies.

"Sambhogakaya teaches by displaying the real nature. All phenomena, however they manifest, and all enjoyments of the five sense pleasures, such as forms, sounds, smells, tastes, and tactile sensations, are perfectly displayed. I teach that sambhogakaya explains by displaying the real nature.

"Nirmanakaya teachers explain using compositions of words and syllables. If the knowledge that all appearances, however they manifest, are the nature of the teacher was taught (directly), (their disciples) would not understand. Teachers emanate different desirable 'teachings', communicating meaning with the sounds of words and syllables. They use the sounds of words to make (disciples) understand these meanings. Meanings are explained using the sounds of words."

"Hey Mahasattva, listen! I, the All-Creator, am the essence of the three kayas.

"Non-conceptual equality is the state, the essence of ineffable dharmakaya. The nature (of dharmakaya) is sambhogakaya, manifesting sense pleasures that are miraculously produced emanations. Compassionate *thugje* energies that appropriately benefit (sentient beings) are the nature of nirmanakaya. These three aspects of the All-Creating King display the kayas of any (teachers) who train any (disciples).

"Appropriate (rupakaya teachings) about the incommunicable (dharmakaya) state, the essence of teachings, provide benefit for specific (disciples). Just this is the Perfection of the teachings.

"The essence of the retinues is whoever assembles in whatever (place). (Disciples) who assemble for (whichever teaching) are the heirs of these (teachers), the Perfection of retinues.

"I am Pure Perfect Presence, the creator of all teachers. As the one All-Creator, I am subdivided into three types. The three types are my (essence) as the All-Creator, my nature, and the phenomena created by me. I am the (King) who creates all teachers, the grandmother of all (victorious ones). My nature, the Source of all teachings, is explained with ten aspects. The phenomena created by me, the All-Creator, are buddhas who abide in the one (equality of) the three times and all sentient beings who abide in the three realms. I create the authentic retinues (of Buddhas and sentient beings), without differentiation. Because, as the one All-Creator, I create the Perfections, I am the cause of the Perfections, creating everything, in whatever way (Presence) is needed.

"The assembled requirements of whatever is necessary are the Perfections of me, the All-Creator. The essence of the teacher has three aspects: dharmakaya, sambhogakaya wisdom, and nirmanakaya *thugje* energies. Perfections of place, retinue, (and so forth), are compatible with each specific kaya teacher who provides the training.

"I, the Teacher of teachers, the All-Creating King, explain that my (one) essence has three aspects. The first retinue is the manifestation of the three kaya teachers.

"The unborn essence, transcending object and subject, manifests as the first retinue--the dharmakaya teachers. Miraculous emanations of the *rolpa* energies of Samantabhadra appear as sambhogakaya teachers who enjoy pleasures. Because (emanations) manifest in agreement with the different desires (of disciples), all (sentient beings) are accordingly satisfied. These various (emanations) are called 'nirmanakaya (teachers)'.

"Here are the ways in which the renowned three kaya teachers are perceived from the perspective (of retinues). (The retinues see dharmakaya) buddhas, (sambhogakaya) bodhisattvas, and (nirmanakaya) teachers who have attained patient acceptance. These (retinues) assemble around the kaya teacher (who manifests)

appropriately for the specific (capacities of each disciple). The meanings (of the teachings) abide and are taught in places that correspond to these (teachers and retinues).

"The essence of the teachings (manifests) in the same way. Each specific kaya teacher teaches a specific (teaching) to a (specific) retinue. Because beneficial teachings given by a specific (teacher) to a specific (retinue) train (disciples) from the world of gods and humans up to buddhas, these teachings are called 'Perfection'."

"Unfixed dharmakaya teachers abide in space. Dharmakaya teachers teach non-conceptual Pure Perfect Presence to buddhas of the three times and sentient beings of the three realms. Sambhogakaya teachers (are the nature of) wisdom and abide in the Akanishtha realm. They teach the kayas and wisdoms of Pure Perfect Presence to bodhisattvas on the ten levels. Unspecified varieties of nirmanakaya teachers teach *thugje* energies to retinues--those who have obtained patient acceptance--who assemble in various (places). They teach beneficial trainings from unspecified (vehicles).

"The good karmic connections from my prayers (cause the Perfections to) never be interrupted. My *thugje* energies arrive in time (in the form of) Sattvavajra; and my teachings appear to the retinue (in the form of) you, the compiler. The non-dual state taught by me is (the Perfection of) the teaching. When the three (Perfections--teacher, retinue, and teaching) are assembled, the essence of time and place is (automatically) complete in them.

"These three Perfections are the primordially valuable three precious jewels, the Body, Voice, and Mind of me, the All-Creator. The jewel of buddha, the most precious teacher, is dharmakaya, sambhogakaya, and nirmanakaya. The most precious, supreme voice of the sacred teachings is the supreme Voice of the All-Creator, transcending communication, (appearing in the voices of the teachers of the) three (kayas). The most precious sangha retinue is supreme Mind; each (disciple) is taught whatever (teachings) correspond (to the disciple's intellect).

"I am the Teacher, all-creating Pure Perfect Presence. The three kayas are created by me, the teacher who creates (everything). The structure of the doctrines of the sacred teachings

has three (types): outer, inner, and secret. Because each of the three types has three (subdivisions), there are nine well-known (vehicles). The *thugje* energies of nirmanakaya teachers proclaim three (teachings) that train (disciples) in different ways. Sambhogakaya teachers proclaim the three outer, action (tantras). Dharmakaya teachers proclaim the three (inner tantras) that directly manifest secret (Mind). Emanating from the body, voice, and mind (of sentient beings) and the Body, Voice, and Mind (of the All-Creator), the outer, inner, and secret (teachings) manifest nine types (of vehicles). Disciples who travel with nine transcendent (views), nine *lung* teachings, and nine paths try to reach the level of the Pure Perfect (Presence) of the All-Creator, the unique vehicle.

"Transcending struggle and achievement, and without performing actions, the All-Creator has primordially arrived on the level of enlightenment." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the tenth chapter, about *The Detailed Presentation of the Perfections*.

Part II -- Translation of the Commentary

Preface to the Commentary

[1-2]

Cycle of *Kama* Teachings One Hundred Five Volumes From the Early Translation Tradition

[3-4]

OM SWA STI

May Goodness Prevail!

Volume *BE* of these supportive *Kama*⁸ teachings of the Old Translation Tradition⁹ contains texts of the Cycle of Atiyoga¹⁰ *Semde*.¹¹

This great commentary on the *All-Creating King* was composed by Khenpo Zhenphen Öser, and is listed in the catalog as number 447 with the mark OM.

May this great tradition of the Abbot (Shantarakshita), the Master (Padmasambhava), and the Dharma King (Trisong Deutsen)¹² spread throughout the three regions¹³ of the Rose-Apple Continent.¹⁴ May there be prosperity in the three times,¹⁵ with no separation from the karmic visions of the three higher lokas of the six lokas.¹⁶ May everything be auspicious! [5]

⁸ Generally, *Kama* (bka' ma) teachings are considered to be scripture spoken or empowered by Buddha. Dzogchen *Kama* teachings are considered to be the long lineage of the unbroken oral transmission of dzogchen atiyoga tantras from early Dzogchen masters down through the generations to us. Dzogchen *Kama* teachings also include commentaries written by later great masters.

⁹ "Old Translation" refers to the Nyingma translations from about 700 to 1000AD in Tibet. "New Translation" refers to the Kagyud, Sakya, and Gelug translations from about 1000AD.

¹⁰ The Nyingma school categorizes nine spiritual vehicles: non-buddhist, hinayana, mahayana, kriyatantra, upayatantra, yogatantra, mahayoga, anuyoga, and dzogchen atiyoga.

¹¹ Garab Dorje's principal student, Manjushrimitra, divided dzogchen atiyoga into three cycles of teachings: *Semde*, *Longde*, and Upadesha.

¹² The 8th century Tibetan King Trison Deutsen invited the Indian sutric master Shantarakshita and the tantric and dzogchen master Padmasambhava to teach in Tibet.

¹³ The three regions are the dimensions of terrestrial humans on the earth, celestial gods above the earth, and subterranean nagas below the earth.

¹⁴ "Rose-Apple Continent" is an early Indian name for the human world.

¹⁵ The three times are past, present, and future.

¹⁶ The six lokas are the abodes of gods, asuras (jealous gods), humans, animals, 42

Title of the Commentary

*Ornament of the State of Samantabhadra*¹⁷

Commentary on the All-Creating King Pure Perfect Presence Great Perfection¹⁸ of All Phenomena

Invocations by the Commentator Khenpo Zhenphen Öser

[6] Homage to Guru Arya Manjushri!¹⁹ With unobstructed eye you see precisely the entire expanse of wisdom. Your infinite light rays of prosperity and bliss enter the masters of the beings of the three realms.²⁰ You perform the sacred activities of the three kayas²¹ of the primordial lord Samantabhadra. Filled with joy, I honor you who are the glory of all samsara and nirvana.

[7] I bow to Sattvavajra²² who self-manifests as the questioner and compiler of this King of Ati Tantras. This tantra is the base to communicate some ineffable aspects of the self-luminous, compassionate energies of unceasing wisdom. Its essence is the

pretas (hungry ghosts), and denizens of hell.

¹⁷ Samantabhadra is a personification of the primordial state of enlightenment, sometimes explained with five all-beautiful aspects: primordial teacher, base of phenomena, ornamental appearances, self-arising wisdom, and path of direct experience.

¹⁸ "Great Perfection" is a translation of the Tibetan word dzogchen.

¹⁹ Manjushri is a personification of the wisdom of gentle splendor.

²⁰ The three realms are the desire realm, the form realm, and the formless realm.

²¹ The three kayas are dharmakaya, sambhogakaya, and nirmanakaya.

²² Sattvavajra is the primordial student who asks questions of the Primordial Buddha and compiles the answers in this Dzogchen text named *Kunjed Gyalpo*.

Sattvavajra is the personification of our ordinary presence inside time. The Primordial Buddha is the personification of Pure Perfect Presence outside time.

innate purity of dharmakaya's inner clarity, primordially beyond concepts.

[8] Garab Pawo Hevajra,²³ you are the powerful sun who instantly removes all darkness from the minds of beings. Your brilliant, blazing light rays of omniscient mercy come from the space of dharmakaya, with its two purities.²⁴ Your rays uninterruptedly manifest abundance for disciples and fulfill the highest aspirations. May you sustain my own mind until enlightenment.

Victorious Lotus-Born One,²⁵ the unique crown ornament of mahasiddhas and pandits! With voluminous clouds of love in your spacious mind of knowledge and wisdom, you eminently display the four types of sacred activities²⁶ with powerful garlands of lightning, skillfully causing the soft rain of prosperity and happiness to descend upon us. You proclaim the loud thunder of the Great Secret.²⁷ Please bestow favorable conditions.

I honor the translators and pandits, such as Shrisingha, Vimalamitra, Vairochana, Yudra Nyingpo, Kawa Paltseg, Chogro Lui Gyaltsen, and so forth, who incarnated to make translations. They are the outstanding pioneers who brought to the Land of Snow²⁸ the glorious manifestations of sutras²⁹ and tantras³⁰ in general, and very secret Dzogchen in particular.

²³ "Garab Pawo Hevajra" is a name for Garab Dorje, the great Teacher who re-transmitted Dzogchen on this planet in about 300BC.

²⁴ The two aspects of dharmakaya purity are inherent primordial purity and purity beyond all temporary obscurations.

²⁵ "Lotus-Born One" is a name for Guru Rinpoche, Padmasambhava, who taught in Tibet in the ninth century.

²⁶ The four sacred activities are pacification, expansion, empowerment, and subjugation.

²⁷ The Great Secret is vajrayana knowledge of primordial enlightenment.

²⁸ "Land of Snow" is a name for Tibet.

²⁹ Sutras are oral teachings taught by the historical Buddha Shakyamuni that were later written down by his disciples.

³⁰ Tantras are the texts of secret teachings, transmitted by masters to help us discover the continuity of our primordial condition.

I bow to the great Rongzompa,³¹ the lion of exposition, who emphasizes the power of the view of primordial liberation [9] and abides on the peak of the Snow Mountain³² of the Supreme Vehicle,³³ shaking his mane of logic and discrimination.

Arising as the embodied essence of compassion from the potentiality of the wisdom of the Primordial Lord,³⁴ and revealing the natural face of unveiled dharmakaya, Longchen Rabjam³⁵ manifests as the heart of the lotus. Until enlightenment I depend upon you, Lord of the Family, the root lama of unrivalled kindness, the supreme embodied form of the infinite Three Roots³⁶ and Victorious Ones,³⁷ who totally manifest what is appropriate for the benefit of disciples.

May Ekajati,³⁸ the queen of primordially pure space, the mother who produces all Victorious Ones and governs samsara and nirvana, the magical dancer of Samantabhadri's³⁹ wisdom, please give me permission to comment here on these sacred words.

The space of the immaculate absolute equality of dharmakaya, in which all concepts are completely pacified, is natural Presence Itself, the natural, primordial clear light, Samantabhadra of the base. [10] From this state the *dang* energies of Sattvavajra's wisdom manifest as sense consciousnesses that apprehend their six objects. May the non-duality of object and subject illuminate this King of Tantras, the All-Creator.

³¹ Rongzompa (1012-1088) was a great Nyingma scholar-practitioner.

³² "Snow Mountain" is a name for Mount Kailash, considered to be the center of the universe.

³³ "Supreme Vehicle" is a name for Dzogchen Atiyoga.

³⁴ "Primordial Lord" is a synonym for Adibuddha, Samantabhadra, and *Kunjed Gyalpo*.

³⁵ Longchen Rabjam (1308-1363) was a great Nyingma scholar-practitioner.

³⁶ The three roots are guru, dewa, and dakini.

³⁷ "Victorious Ones" refers to buddhas of the past, present, and future.

³⁸ Ekajati is the principal guardian of Dzogchen teachings.

³⁹ Samantabhadri, or vajra queen consort, is the personification of the pure, empty aspect of our primordial state. Samantabhadra is the personification of the self-perfected manifestation aspect of our primordial state. These two aspects, also named space and wisdom, are non-dual.

This is the king of all tantras, the root of all *lung* teachings,⁴⁰ the quintessence of all upadeshas,⁴¹ the heart of all teachings, the pinnacle of all vehicles, the commentary on all words of Buddha, the mirror of all views, the general commentary on all tantras and sutras, the conclusion of all teachings, the mother who produces all Victorious Ones, the remover of the darkness of ignorance, the producer of the manifestations of total wisdom, the slasher of the rope of emotions, [11] the destroyer of suffering, the *lung* of the unfabricated state, the tantra that simultaneously liberates all fortunate ones, and the All-Creating King of the primordial state, whose view is infinite like space.

Three main subdivisions explain this great King of Tantras, Presence Itself beyond action and seeking:

- 1) the first main subdivision, with the explanation of the title (p47) and salutation (p52);
- 2) the main subject matter of the tantra (p55, chapters 1-84);
- 3) and the conclusion (p255, volume 6).

The First Main Subdivision

The first main subdivision has two subdivisions:

- 1) the meaning of the title (p44);
- 2) and the meaning of the salutation (p52).

⁴⁰ In general, "*lung* teachings" refers to any scriptures and the permission to study them. Here, "*lung* teachings" refers to dzogchen texts that are extracts from or summaries of the most important points in dzogchen tantras.

⁴¹ In general, "upadeshas" refers to secret oral instructions. Here, "upadeshas" refers to the secret, practical teachings related to a master's personal experiences that are transmitted to their students.

Title of the Text

(r) The Indian title is *Sarva Dharma Maha Santi Bodhichitta Kulaya Raja*. The Tibetan title is *chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po*. The English title is *The All-Creating King, Pure Perfect Presence, the Great Perfection of All Phenomena*.

The meaning of the title has four subdivisions:

- 1) the Indian title;
- 2) the Tibetan title;
- 3) the correspondences between the two languages;
- 4) and the explanation of the meaning of the words in the title (p46).

Indian Title

The first subdivision is the Indian title.

From the four major languages in the country of India, in the special, excellent, divine Sanskrit language, the title of this great king of tantras is *sarva dharma mahasanti bodhichitta kulaya raja*.⁴² [12]

Tibetan Title

The second subdivision is the Tibetan title.

As translated into the Tibetan language, the title is *chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po*.

⁴² We do not have a Sanskrit-language original for the *Kunjed Gyalpo*. The text was probably translated into Tibetan from an ancient language in Oddiyana. Tibetan authors and translators often give Sanskrit names to texts as a sign of respect for Buddha Shakyamuni's teachings, which manifested in India. Zhönnu Rolpa Nampar Tsewa transmitted the *Kunjed Gyalpo* on planet earth many thousands of years before Garab Dorje. In around 300BC Guru Garab Dorje re-transmitted the *Kunjed Gyalpo* because its details had disappeared.

Language Correspondences

The third subdivision is the correspondences between the two languages.

The correspondences between those two languages are as follows: *sarva dharma* is *chos thams cad* (*All Phenomena*), and, similarly, *mahasanti* is *rdzogs pa chen po* (*Great Perfection*), *bodhichitta* is *byang chub kyi sems* (*Pure Perfect Presence*), and *kulaya raja* is *kun byed rgyal po* (*All-Creating King*).

Meaning of Words in the Title

The fourth subdivision is the meaning of the words in this title.

In general there are many ways to assign a title. There is designation using an example, as in *The Salu Sprout Sutra*; designation on the basis of size, as in *The One Hundred Thousand Shlokas of Prajñāparamita* literature; designation with the name of a person, as in *The Sutra Requested by Sagara Mati*; designation on the basis of action, as in *The Sutra Which Fully Embraces the Root of Virtue*; designation on the basis of place, as in *The Lankavatara Sutra*; designation on the basis of time, as in *The Sutra of the Meeting of Father and Son*; [13] and designation on the basis of meaning, as in *The Samadhiraja Sutra*. From among these different designations, here the title is designated on the basis of the meaning to be explained.

(r) *The All-Creating King, Pure Perfect Presence, the Great Perfection of All Phenomena.*

All Phenomena encompassed in the base, path, and fruit⁴³ are totally perfected, beyond contamination, in a self-originated

⁴³ Base, path, and fruit have different meanings in different teachings. In dzogchen teaching, the base, path, and fruit are the same state of primordial enlightenment. Different words and concepts are used to communicate intellectual knowledge: The three primordial wisdoms of the base are the empty

and self-perfected way. They are unified in the dimension of this unborn and primordially pure total equality of one's uncorrected presence as it is now. Because of that, the title says "**Perfection**." The *Dochu* says:⁴⁴

The entire universe of beings and their experiences, all buddhas and sentient beings, and all vehicles of the teaching are included in this Great Perfection of Presence Itself.

The *Dorje Sempa Nyinggi Melong* says:

Here is the definition of the vehicle of Great Perfection. Because *rigpa*⁴⁵ is perfect wisdom in the realm beyond effort, it is perfection. [14] Because meditation is perfect stainless wisdom in the realm beyond concepts, it is perfection. Because behavior is perfect universal wisdom in the realm beyond correction, it is perfection. Because view is perfect non-conceptual wisdom in the realm beyond achievement, it is perfection. Because fruit is the perfect twenty-five wisdoms⁴⁶ in the realm beyond frame of reference, it is perfection.

essence, the clear nature of the five elements, and the unceasing energy manifestations. The three experiences of the path are emptiness of mind, clarity of voice, and sensations of body. The three dimensions of the fruit are dharmakaya, sambhogakaya, and nirmanakaya. The empty essence of the dharmakaya source, the clear nature of sambhogakaya manifestations, and the unceasing energy sensations of nirmanakaya bodies are all the same state of primordial enlightenment.

⁴⁴ The *Dochu* (*chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo*) is an important Dzogchen text written by Vairochana to explain many details about the 55 principal teachings of Garab Dorje, which comprise chapter 30 of the *Kunjed Gyalpo*.

⁴⁵ *Rigpa* is the instant presence, primordial consciousness, naked awareness, or pure wakefulness that recognizes the immediacy and totality of primordial enlightenment.

⁴⁶ The twenty-five wisdoms are presented in chapter 17 of the Dzogchen tantra *rig pa rang shar*: space, reality space, totally pure space, great space, non-duality of all spaces, mirror, great mirror, clear non-judgment, sparkling non-judgment, great unattached clarity, equality, unceasing equality, unswerving equality, unhindered equality, unconditioned equality, discrimination, total

According to these quotations, there is no ultimate goal to realize other than the self-originated wisdom of this Presence Itself that totally pervades samsara and nirvana. Because dzogchen is the pinnacle of all vehicles, the title says "**Great**." The *Dorje Sempa Nyinggi Melong* says:

Being the pinnacle of all vehicles, it is great. Never moving from the natural state, it is great. Being the pinnacle of all views, it is great. Being the pinnacle of all meditations, it is great. Being the pinnacle of all behaviors, it is great. [15] Being the pinnacle of all goals, it is great. Functioning without obstacles in the realm beyond change, it is great. Manifesting beyond concepts in the realm beyond attachment, it is great. Manifesting without attachment in the realm beyond desire, it is great. Manifesting in great bliss in the realm beyond speech, it is great. Being the source that pervades pure enlightenment, it is great. Being non-substantial *rigpa* beyond action and effort, it is great. Remaining in equality without moving from the realm of total bliss, it is great. Remaining in equality without moving from the essential meaning, it is great. Existing everywhere without being a dimension of grasping, it is great. Being the essence of everything without being established with words and syllables, it is great.

And the *Thigle Kunsal* says:

"Perfection" means uncreated and unexcelled.

"Great" means that nothing at all is left out.

According to these quotations, this self-originated wisdom of empty, luminous, uncompounded Presence Itself has never been tainted by phenomena with characteristics of object and subject.

discrimination of all states, discrimination through instant understanding, discrimination beyond all terms, discrimination unconditioned by sounds and words, accomplishing deeds, performing all deeds, unconditioned by deeds, renouncing deeds, and transcending conceptualization.

Because of that, the title says "**Pure**." [16] Because all qualifications are already perfected beyond searching, the title says "**Perfect**." Because the *tsal-dang* energies of unobstructed *thugje*⁴⁷ energies unceasingly shine as the appearance of the wisdom of natural *rigpa*, the title says "**Presence**." The *Chöying Rinpochei Dzö* says:

Because the immense basic space of self-originated wisdom is primordially stainless and untainted by samsara, it is Pure. Because qualifications are already perfected beyond cause and effect, it is Perfect. Because the essence of natural *rigpa* is pure clear light, it is Presence.

The *All-Creating King*, this natural condition of self-originated wisdom, is the creator of all the phenomena of samsara and nirvana, without any exception; he is the essence of the one total equality that arises from his *tsal* energies; and he is the uncompounded, primordial, and self-perfected self-nature. Because of this, he is the King of all those proficient in creating, yet he need not himself be created from any causes and conditions. That is why he is beyond acceptance, rejection, effort, and striving. [17] And this is how to think about the title on the basis of meaning. Also, this tantra itself says (p237, chapter 84, volume 6):

All phenomena, however they appear, were entirely created by me, are being created by me, and will be created by me. Because my state is already self-perfected, with nothing else to be created, there is the name "All-Creating King."

Here are the reasons why the title is assigned and described at the beginning. For those with high capacity, the reason is to help them to completely realize the meaning of the tantra through

⁴⁷ *Thugje* energies are the all-pervading, compassionate energies of primordial enlightenment with nothing to do. They include *tsal*, *rolpa*, and *dang* energies. *Tsal* energies are more related to outer, objective, public, shared, material nirmanakaya dimensions. *Rolpa* energies are more related to inner, subjective, private, unshared, immaterial sambhogakaya dimensions. *Dang* energies are more related to naked dharmakaya beyond dualistic considerations. *Gyen* (rgyan) is a general term for the totality of the self-manifesting, empty wisdom-energies of *rigpa*.

understanding that all phenomena are the nature of enlightenment, the essence of Pure Perfect Presence, primordially beyond action and searching. For those with medium capacity, the reason is to help them to realize a little of the meaning. [18] For those with low capacity, the reason is to make it easier to search the book, using the names for the treasures in the medicine vase.

Salutation

The second subdivision of the first main subdivision is the meaning of the salutation.

(r) Homage to the Bhagavan, the All-Creating King, Pure Perfect Presence.

The general meaning of (the three syllables, *bcom ldan 'das*, of) **Bhagavan** is as follows: the perfection of renunciation through "conquering" (*bcom*) negative factors, such as the four devils;⁴⁸ the perfection of understanding through "possessing" (*ldan*) the six excellent qualifications; and the quality of pacification through "transcending" (*'das*) all conceptual extremes, such as samsara and nirvana or eternalism and nihilism. The *Avatamsaka Sutra* says:

Totally liberated from samsara and nirvana, possessing the non-dual ocean of qualifications, and completely transcending all concepts, the Bhagavan has the total peace of space.

In addition, the term "conquering" is applied here to dharmakaya because this Pure Perfect Presence is not some ordinary phenomenon that arises and ceases. Being beyond birth and death, it conquers the devil of the lord of death. [19] Because it abides as the essence of total immateriality beyond objects, it conquers the devil of the divine child. Being the self-originated, uncompounded

⁴⁸ The four devils are the devil of the lord of death, the devil of divine pride, the devil of the aggregates, and the devil of the emotions.

essence, it conquers the devil of the aggregates.⁴⁹ And being the primordially pure essence beyond basis and source, it conquers the devil of the emotions. The *Thigle Kunsal* says:

Because dharmakaya is unborn and unceasing, it conquers the devil of the lord of death. Because it has no characteristics, it conquers the devil of the aggregates. Being non-dual, it conquers the devil of the emotions and the devil of the divine child. These conquerings are automatic.

The meaning of "possessing" is that the six excellent qualifications primordially abide in the essence of the five kayas⁵⁰ and five wisdoms.⁵¹ The *Thigle Kunsal* says:

Because dharmakaya is the spacious door of qualifications, it possesses the five wisdoms and five kayas. [20]

The *Sambuta* explains the six excellent qualifications:

The six perfect conditions are that one possesses power, beautiful form, glory, fame, wisdom, and diligence.

Power that governs all phenomena refers to the natural purity of dharmakaya and dharmadhatu⁵² wisdom. Beautiful form of the major and minor marks⁵³ refers to sambhogakaya and mirror-like wisdom. Possessing the glory of all excellent qualifications refers to abhisambodhikaya and equality wisdom. Possessing fame in all dimensions in the ten directions and

⁴⁹ The five aggregates are physical form, feelings, concepts/sense perceptions, karmic formations, and consciousness.

⁵⁰ The five kayas are dharmakaya, sambhogakaya, nirmanakaya, svabhavikakaya (union of first three kayas, also named abhisambodhikaya), and vajrakaya.

⁵¹ The five wisdoms are mirror-like wisdom, equality wisdom, discriminating wisdom, accomplishing wisdom, and dharmadhatu wisdom.

⁵² Dharmadhatu is the ultimately real, empty dimension of all phenomena of samsara and nirvana.

⁵³ The perfect physical form of buddha is considered to have thirty-two major and eighty minor marks of excellence.

omniscient wisdom of quality and quantity of manifestations refers to nirmanakaya and discriminating wisdom. The perfection of diligence--never inattentive to the benefit of beings--refers to unchanging vajrakaya, which never moves from space, and to all-accomplishing wisdom, which effortlessly benefits beings through infinite sacred activities. [21]

"Transcending" means to not fall into any preference for samsara or nirvana. It also means to transcend all mental constructs. The *Thigle Kunsal* says:

Dharmakaya transcends all extremes.

These syllables (conquer, possess, transcend) are used together because *prajñā* knowledge,⁵⁴ which understands the natural condition, "conquers" the devil of ignorance and misunderstanding, "possesses" omniscient wisdom, and "transcends" the limiting concepts of object and subject. The *Thigle Kunsal* says:

Because knowledgeable *prajñā* conquers the devil of misunderstanding, possesses the power of knowing, and transcends the limitations of object and subject, the three syllables of Bhagavan are used.

Thus, at the beginning of the translation of this tantra, the great incarnate translator Vairochana,⁵⁵ in order to complete his translation without obstacles, pays **Homage**, in a manner totally beyond the limited frame of reference of the three factors,⁵⁶ **to the All-Creating King**, the governor of all phenomena of samsara and nirvana. And he pays homage to the primordial buddha,

⁵⁴ *Prajñā* is sublime wisdom, transcendent knowledge, discriminating awareness, and appreciative understanding that all phenomena are empty, magic displays of interdependent energies, without an essence.

⁵⁵ In the 8th century AD Vairochana helped Shrisengha translate this tantra into Tibetan, as explained on page 267 in volume 6.

⁵⁶ The three factors are the object of homage, the action of homage, and the agent who pays homage.

Samantabhadra, the **Pure Perfect Presence** of *rigpa*, the essence of primordial enlightenment, the personification of the ultimate qualifications of abandonment and realization. [22] The *Cheddu Jöpai Tsom* says:

For those humans who have accumulated merits, the classes of deities, devils, or mischief makers cannot come from elsewhere to create problems.

By paying homage to the unique dimension, Vairochana completes the accumulation of merits. And when he has those merits, nothing can become an obstacle.

The Second Main Subdivision

Main Subject Matter of the Tantra (Chapters 1-84)

The main subject matter of the tantra has three subdivisions:

- 1) the root tantra, with instructions on the *Prajña* Through Study (chapters 1-57, volumes 1-4);
- 2) the middle section, with instructions on the *Prajña* Through Reflection (chapters 58-69, volume 5); [23]
- 3) and the final section, with instructions on the *Prajña* Through Meditation (chapters 70-84, volume 6).

***Prajña* Through Study (Chapters 1-57)**

The first subdivision, with the instructions on *Prajña* Through Study, has three subdivisions:

- 1) the brief explanation of the tantra, based on the Perfections,⁵⁷ in the introduction (chapter 1);

⁵⁷ The five Perfections are teachers, teachings, retinues, times, and places. In the context of dzogchen, "Perfections" means that the circumstances and conditions of every situation are always the non-dual compassion-wisdom of primordial enlightenment, despite what teachings proclaim, teachers teach, and retinues believe, in their times and places.

- 2) the extensive explanation, based on the Perfection of the teaching (chapters 2-10, pp80-334; chapters 11-55, volumes 2-4);
- 3) and the condensed summary of the essence of the Perfections (chapters 56-57, volume 4).

Chapter 1 - Introduction

Brief Explanation of the Perfections

The brief explanation of the Perfections has two subdivisions:

- 1) the introduction;
- 2) and the initiation of the discussion (p72).

Introduction

The introduction has two subdivisions:

- 1) the brief explanation of the nature of the five Perfections (p56);
- 2) and the detailed, extensive explanation of places and retinues (p60).

Brief Explanation

The first subdivision is the brief explanation of the nature of the five Perfections.

(r) At the time when these words were spoken,

"These words" refers to the explanation of the (five) Perfections of phenomena, which is necessary for understanding the totally perfect meaning of the tantra that follows.

The words **"were spoken"** indicates (the indivisibility) of the teacher and the retinue, because (not only the teacher, the All-Creating King, but) also the compiler, Sattvavajra, is considered to be the Perfection of the teacher.⁵⁸ The reason why the text does not

⁵⁸ The Teacher is the All-Creating King, Samantabhadra, the primordial buddha.

say (that Sattvavajra) "heard" (the teaching) is [24] because its context is superior to the context of ordinary vehicles, in which teacher and retinue appear with different natures. The text uses the words "were spoken" here to indicate the indivisibility of teacher and retinue, as was explained by previous learned *rigdzins*⁵⁹ in ancient times. In the paradise of Akanishtha⁶⁰ dharmakaya, there is no distinction between self and other. All phenomena are the nature of unique self-originated wisdom, *rigpa*, the Mind of the All-Creating King, the Teacher. The *Cheddu Jöpai Tsom* says:

I am the primordial All-Creating King. After definitively creating teachers, teachings, retinues and times, I also created the teacher of teachers. The teachings show my nature. Since the retinues also arose from my essence, and my nature is the cause of times and places, these too are my nature as the All-Creator. There does not exist even one phenomenon that is not me. Because also you, Sattvamahavajra, are my nature as the All-Creator, [25] you too arose by me from me. I, the All-Creator, am the source of phenomena.

"At the time when" indicates the Perfection of time, which is the level of the unimaginable clear light where the three times are indivisible and where samsara and nirvana are indivisible in the realm of the unborn, primordially pure, and absolute equality of the four times.⁶¹ The place where dharmakaya teachers, retinues, and teachings manifest is the self-perfected, great Akanishtha of ultimate dharmadhatu. The Perfection of place is implied: The paradise of dharmakaya, which possesses these five Perfections, does not exist somewhere else as a separate, limited realm; Every place pervaded by the realm of space and dharmadhatu is also pervaded by the paradise of dharmakaya. Sambhogakaya and

⁵⁹ *Rigdzins* are great masters with some concrete knowledge of *rigpa*. The four *rigdzin* levels are self-perfection, mahamudra, long life, and maturation.

⁶⁰ Akanishtha (*'og min*; not lower than anything else) is the highest possible realm. It is explained in great detail below in the section on the Perfection of places.

⁶¹ The four times are past, present, future, and beyond time.

nirmanakaya are also unobstructed in every place pervaded by dharmakaya. [26] To use an example, just as a white shell appears to be yellow, because of the concepts of individual sentient beings, impurity manifests, but actually these impure phenomena have no real existence. They are nothing other than the nature of the unique, total paradise of the three kayas of the Victorious Ones. Thus they are really the unique nature of purity. Accordingly, the *Vimalakirti Nirdesha Sutra* says:

Venerable Shariputra said, "I see that this great earth is sloping, precipitous, and full of filth." However, arriving from the nirvana of enlightenment, the Brahma Ralpachan said, "I see the total purity of this heaven of Bhagavan Shakyamuni as the perfect manifestation of the celestial realm of those gods who govern the creations of others." Then, when the Bhagavan manifested this buddha realm to the retinue, [27] everyone saw the total purity of the jeweled paradise of the buddhas of the east. The Bhagavan said, "My buddha realm is always like this, but you do not see it."

Actually, in terms of the ultimate natural condition, there is no distinction between pure and impure. These words are nothing other than differentiations within the unique *thigle*⁶² of dharmakaya that automatically pacifies all mental constructions. The *Bangdzö Trulgyi Demig* says:

Gold as the one cause is transformed by the work of the fabricator. When he makes a smelly bedpan container, gold may appear to be the cause of something bad. When he makes it into a statue or stupa, [28] gold appears to be a good substance. But gold, as the cause, is neither good nor bad. Similarly, when the one cause of the real condition is considered through mistaken concepts, places appear to be impure worldly realms, ravines, cliffs, and remote valleys.

⁶² "Thigle" means a luminous circle or sphere that symbolizes pure potency beyond limitations. Six aspects of *thigle* are explained in great detail in chapter 30.

When places are seen through the essence endowed with wisdom, they appear as the quintessence of Sukhavati,⁶³ pure places, and buddha fields. But the intrinsic essence of the real condition has no duality of visible and invisible.

Similarly, none of the phenomena of samsara and nirvana exist separately as good or bad. Because everything is the one state of the All-Creating King, Presence Itself, what appears to the five senses of sentient beings in the present moment is nothing other than the five Perfections. The *Lado Sangwai Khorlo* says:

Because teacher, teaching, retinue, time, and place [29] transcend concepts in self-originated dharmadhatu, the five aspects of the Perfections, abiding in the directly manifest self-originated essence, are perfect in themselves and complete in themselves. And in the space beyond reference to themselves, they transcend all concepts.

and:

The eye sense organ displays forms everywhere that are the kaya⁶⁴ of the All-Creating King. No teacher other than this can be conceived. Rather, the teacher is complete in himself. The tongue communicates the universe with words and letters. Because all proclaimed sounds are the Voice of the teacher, they are famous teachings that are taught. Also, whatever sounds are heard by the ear are heard as proclamations from the All-Creating King. They arise as truth for the retinue that hears them. [30] Because whatever various smells arise are nothing other than the unique olfactory sense organ, they are the uniqueness of the indivisible three times. Because all sense organs--eye, ear, nose, tongue, and so forth--abide in the body, the body is the place. Everything abides in the body. Nothing abides that does not abide in the body. Thus this body is explained to be the place.

⁶³ "Sukhavati" is a name for Amitabha's blissful paradise in the West.

⁶⁴ "Kaya" means dimension or body.

Detailed Explanation of Places and Retinues

The second subdivision of the introduction to the Perfections explains the Perfection of places and the Perfection of retinues (p63).

Perfection of Places

(r) in the abode of Akanishtha, the sky of reality, the dimension of space, the abode of Presence Itself, the paradise of unobscured wisdom,

In general, Akanishtha means that there is nothing higher and that its state cannot become lower. If we subdivide Akanishtha into categories, there are these six types: the Akanishtha of ultimate dharmadhatu, the Akanishtha of *rigpa*, the Akanishtha of signs, the Akanishtha of secrets, the Akanishtha of concepts, and the Akanishtha of worldly places. Concerning the first category in the list, [31] the *Chöying Dzödrel* says:

There is the Akanishtha of ultimate dharmadhatu, which transcends all thoughts and words about the place of dharmakaya.

Concerning the second category in the list, the *Sangdrel Chogchu Münsal* says:

The Akanishtha of *rigpa* is the wisdom of *rigpa*, precisely understanding the natural condition of things. There does not exist some other *rigpa* higher than this dimension, which is the abode of dharmakaya, possessing its two purities.

In agreement with these quotations, the text says **Akanishtha** because the natural condition of Akanishtha, as the primordial indivisibility of space and wisdom, makes no differentiation between the situation and the owner of the situation.

Akanishtha is "not lower" than any object-subject concepts. The text says **abode** because all Victorious Ones abide there, and never move from the realm of this natural condition, even for an instant.

Akanishtha is the birthplace of all Victorious Ones of the three times, who understand the precise state in which the natural condition of all phenomena is the unborn **real condition** of self-originated wisdom beyond concepts. Because of this, it is also the **sky** of the Vajra Queen Consort, total emptiness, which produced the Victorious Ones of the three times. [32]

However all phenomena of samsara and nirvana manifest, when arising they arise from this realm of unborn reality, and when abiding they abide without moving outside this realm, and when liberating they liberate in this realm. Thus the text says "**the dimension of space**". The *Chöying Dzö* says:

This dimension is called space because it emanates whatever appears, in unique absolute equality. It is the ground because it produces all qualifications. It is the primordial dimension because it liberates everything, without action or actor. It is Pure Perfect Presence because it manifests as the source of everything. Understand that this dimension is primordially pure like the sky. [33]

Thus, this great Akanishtha of the ultimate dharmadhatu is **the abode** of the All-Creating King, who is the dharmakaya of the self-originated wisdom of **Presence Itself**. The tantra itself says.⁶⁵

Following is the explanation of the dwelling place of dharmakaya teachers. Akanishtha, the citadel of dharmadhatu, is the essence of the authentic reality that is "not lower" than anything.

This pure dimension is **the paradise** of clear light, self-manifested **wisdom, without** restrictive **obscuration**. This unique manifestation of the buddha realm does not have any dualistic phenomena, such as what is seen, the agent who sees, and so forth. There is no manifestation, such as a mandala with partisan shapes,

⁶⁵ Chapter 10, page305.

ornaments, colors, and so forth. Nevertheless, in this paradise decorated with immeasurable displays of self-perfected clear light, there are distinct appearances of all teachers and retinues. These appearances self-arise from the *tsal* energy of sugatagarbha,⁶⁶ the totally pure real condition of Presence Itself. [34] The *Dzogpa Chenpo Trashī Mingyurwai Gyū* says:

In the dharmadhatu realm, Bhagavan Sugatas, Glorious Buddha Samantabhadra, and the Lords of Vajra Body, Voice, and Mind are spontaneously perfected in great bliss. The state of all sugatas⁶⁷ of space and time is beautifully decorated with great mandalas, and displays great, unceasing, miraculous appearances. The sky of Samantabhadri, the source of mandalas, radiates the various colors of the unceasing emanations of Samantabhadra. The unceasing phenomena of the individual manifestations of various different ornaments of space [35] are radiant like unobscured gems.

And the *Tingdzog kyi Gyū* says:

This Glorious Bhagavan, the Omniscient King, Svabhavikakaya, self-originated mind, is the dharmakaya Teacher, Samantabhadra. He abides in the paradise beyond width and extent, which is so beautiful to see and is ornamented with the fulfilled desires of clear light, beyond exterior or interior. This paradise is dharmadhatu, the supreme place of blissful Akanishtha.

⁶⁶ In sutra, sugatagarbha is the potential to attain bliss by working with cause and effect. In tantra and dzogchen, sugatagarbha is the essence and source of ever-present bliss, beyond cause and effect.

⁶⁷ The five families of sugatas are Akshobhya of the Buddha Family in the Center, Vairocana of the Vajra Family in the East, Ratnasambhava of the Ratna Family in the South, Amitabha of the Padma Family in the West, and Amoghasiddhi of the Karma Family in the North. In some mandalas the positions, families, and symbolic attributes of Akshobhya and Vairocana are reversed.

Thus, Akanishtha transcends the realm of specific measurement by the mind of an ordinary person.

Perfection of Retinues

The Perfection of retinues⁶⁸ has three subdivisions:

- 1) retinues of the three kayas, the base of the primordially pure universe (p63);
- 2) retinues of the four yogas, the path of direct manifestation (p68);⁶⁹
- 3) and retinues of the buddhas of the three times, the fruit of direct liberation in the base (p70). [36]

Base: Retinues of the Three Kayas

The first subdivision is the retinues of the three kayas, the base of the primordially pure universe. It has three subdivisions:

- 1) the brief explanation;
- 2) the extensive explanation (p64);
- 3) and the summary (p69).

Brief Explanation

The first subdivision is the brief explanation of the retinues of the three kayas, the base of the primordially pure universe.

(r) the directly manifest retinues of the essence of the state, the nature of the state, and the *thugje* wisdom energies of the state were present, as follows:

The teacher of all victorious ones, whose three kayas abide in this ultimate Akanishtha of dharmadhatu, is the self-originated buddha, the All-Creating King. Groups of retinues spontaneously

⁶⁸ "Retinue" here has at least two different meanings: it means the self-manifesting wisdom ornaments of *rigpa* and it also means the specific disciples who surround a specific teacher, following a specific teaching.

⁶⁹ The four yogas are sattvayoga, mahayoga, anuyoga, and atiyoga. Sattvayoga includes kriyatantra, upayatantra, and yogatantra.

arise as the King's unceasing *tsal* energy self-manifestations. There are the dharmakaya retinues **of the essence of the state** of the teacher of Pure Perfect Presence, the sambhogakaya retinues of **the nature of the state**, and the nirmanakaya retinues of **the *thugje* wisdom energies of the state**. These retinues of the three kayas **directly manifest** and are fully revealed from the self-originated *tsal* energies of *rigpa*, the Mind of the Teacher. These retinues **were present, as follows:**

Extensive Explanation

The second subdivision is the extensive explanation of the retinues of the three kayas, the base of the primordially pure universe. It has three subdivisions:[37]

- 1) the retinues of dharmakaya, the primordially pure emptiness of the essence;
- 2) the retinues of sambhogakaya, the luminous empty manifestations of the five elements⁷⁰ of the nature (p65);
- 3) and the retinues of nirmanakaya, who manifest the *thugje* wisdom energies of *rigpa* to (benefit) sentient beings of the three realms (p66).

Dharmakaya

The first subdivision explains the retinues of dharmakaya, the primordially pure emptiness of the essence.

(r) The retinues of the essence of the state are the retinues named dharmakaya.

There are **the retinues of emptiness**, abiding as the **essence** and natural condition **of the state** of the All-Creating King, Pure Perfect Presence. These retinues have the sublime attribute of being beyond all concepts, such as existence, non-existence, eternalism, and nihilism. These **are the retinues named dharmakaya**. The way to abide in the emptiness of the essence

⁷⁰ The five elements are earth, water, fire, air, and space.

and the clarity of the nature is spoken about in the *Nelug Rinpochei Dzö*:

The (concepts of) empty essence and clear nature are differentiated as the source and its natural qualities. Although (the concepts of) empty essence and clear nature differentiate the source of space and (the natural qualities of) space, [38] actually these two are one. Emptiness is dharmakaya, clarity is sambhogakaya, and the way they appear is nirmanakaya.

Sambhogakaya

The second subdivision explains the retinues of sambhogakaya, the luminous empty manifestations of the five elements of the nature.

(r) The retinues of the nature of the state have five aspects: the retinues of the nature of the state named earth sambhogakaya, the retinues of the nature of the state named water sambhogakaya, the retinues of the nature of the state named fire sambhogakaya, the retinues of the nature of the state named air sambhogakaya, and the retinues of the nature of the state named space sambhogakaya.

The nature of Pure Perfect Presence self-arises as the total, pure universe. The retinues of sambhogakaya, who enjoy these self-manifesting appearances, have five aspects: the **retinues of the nature of the state** of the All-Creating King, who displays the self-originated wisdom of the essence, **are the retinues (of the nature of the state) named earth sambhogakaya**, where earth performs the function of supporting everything with its solidity and hardness; **the retinues of the nature of the state named water sambhogakaya**, where water performs the function of assembling everything through its characteristics of liquidity and wetness; **the retinues of the nature of the state named fire sambhogakaya**, where fire performs the function of maturing everything through its characteristics of heating and burning; [39] **the retinues of the**

nature of the state named air sambhogakaya, where air performs the function of lifting everything through its characteristics of lightness and movement; and **the retinues of the nature of the state named space sambhogakaya**, where space performs the function of providing a space for everything through its characteristics of all-pervasiveness and non-materiality. These five are the primordial enlightenment of the victorious ones of sambhogakaya, who are the nature of Pure Perfect Presence. The *Dochu* says:

Unobscured Presence Itself totally pervades and illuminates space with the five great elements that manifest inanimate and animate phenomena. Because space is pervaded and illuminated by Pure Perfect Presence, space is manifest enlightenment. The air element that lifts up [40] is the wisdom air of Pure Perfect Presence. This wisdom air that lifts everything is manifest enlightenment, Pure Perfect Presence. Because the water element that assembles everything assembles with the moisture of *thugje* wisdom energies, the water of Pure Perfect Presence is manifest enlightenment, Pure Perfect Presence. Because (the earth element) that solidifies manifestations is Pure Perfect Presence which supports everything, the earth of Presence is manifest enlightenment, Pure Perfect Presence. Because the fire element that warms everything is the wisdom of the totally pure lotus, fire is the totally pure Presence Itself, manifest enlightenment, Pure Perfect Presence. The five buddhas of the five great elements are manifest enlightenment, Pure Perfect Presence.

Nirmanakaya

The third subdivision explains the retinues of nirmanakaya, who manifest the *thugje* wisdom energies of *rigpa* to (benefit) sentient beings of the three realms.

(r) The retinues who emanate direct manifestations of *thugje* wisdom energies are as follows: the retinues named

sentient beings of the Desire Realm, the retinues named sentient beings of the Form Realm, and the retinues named sentient beings of the Formless Realm.

In addition to the retinues explained above, **the retinues who emanate direct manifestations of the wisdom** of the unchanging, self-originated *rolpa* and *thugje* energies of Presence Itself **are as follows:** [41] **the retinues named sentient beings of the twenty dimensions**⁷¹ of the **Desire Realm**, who have the attachment of desire; **the retinues named sentient beings of the seventeen dimensions**⁷² of the **Form Realm**, who have bodies of the pure essence of light in the bliss of meditation; **and the retinues named sentient beings** with the four types of infinite perception⁷³ of the **Formless Realm**, who are beyond tangible place and form. These three are the retinues of nirmanakaya.

Why is it reasonable to consider that these sentient beings whose streams of consciousness transmigrate in the three realms are retinues of self-manifesting enlightenment? It is because they are the essence of the one total equality of the *rol-tsal* energies of Pure Perfect Presence, which creates all the phenomena of samsara and nirvana, beyond any duality of good and bad. For this reason sentient beings are said to abide together, without any difference from the primordial lord of dharmakaya, in the ultimate Akanishtha of dharmadhatu. [42] The *Dochu* says:

There is the sky of the real condition of Akanishtha, the dimension of space, the abode of the real condition, the self-originated, unobscured paradise. Because *thugje* energies do not discriminate, retinues abide together in this dimension. The retinues include buddhas of the unique three times, practitioners who see the unborn path, bodhisattvas who abide on spiritual levels, those with

⁷¹ The twenty dimensions of the Desire Realm are the eight hot hells, the realm of pretas, the realm of animals, the four continents of humans, and the six realms of gods of desire.

⁷² The seventeen dimensions of the Form Realm are the four meditative concentrations, each with three subdivisions, plus the five pure abodes.

⁷³ The four types of infinite perception are infinite space, infinite consciousness, nothing whatsoever, and neither presence nor absence.

specific achievements, and all those of the three levels of existence⁷⁴ encompassed by the essence.

Furthermore, these three realms themselves are enlightenment as the Body, Voice, and Mind of the All-Creating (King), Pure Perfect Presence. [43] The *Dochu* says:

The three realms are as follows: The Desire Realm is (the abode of) ignorance, total confusion about what transcends distinctions. Non-judgmental stupidity is dharmakaya. The Form Realm is the abode of attachment. Because pride is the visible production of attachment, there can never be enough pride in forms, and failure is the non-attached wisdom kaya. The Formless Realm is not substantial. The phenomena of mind and objects are understood to be the four extremes.⁷⁵ Phenomena perceived without object and subject are primordial Mind, which transcends the domain of names and characteristics. For these reasons, everything of the animate and inanimate universe is included in the Body, Voice, and Mind of Pure Perfect (Presence).

Thus, all teachings (that advise) acceptance and rejection of good and evil are lower vehicles. Dzogchen atiyoga is far superior to these (lower vehicles).

Path: Retinues of the Four Yogas

The second subdivision is the retinues of the four yogas, the path of direct manifestation. [44]

(r) Also, the four types of retinues that have a view about the essence of the state are as follows: the retinues named

⁷⁴ "Three levels of existence" is another name for the three regions: the dimensions of terrestrial humans on the earth, celestial gods above the earth, and subterranean nagas below the earth.

⁷⁵ The four extremes are eternalism, nihilism, both eternalism and nihilism, and neither eternalism or nihilism.

atiyoga, the retinues named anuyoga, the retinues named mahayoga, and the retinues named sattvayoga.

Furthermore, in addition to those retinues of the naturally pure base, there were the retinues of those who directly manifest the path. All phenomena are **the essence of the state** of Pure Perfect Presence, which creates all self-originated wisdom beyond concepts. Although there does not exist a duality of seen and seer in that which is beyond all references, thoughts, and words, **the four types of retinues that have a view about** the gradual training of students **are as follows: The retinues named atiyoga**, or supreme yoga, are the pinnacle of all vehicles, the ultimate completion stage beyond characteristics. **The retinues named anuyoga**--complete or subsequent yoga--completely meditate the deity by reciting just the essential mantra. These followers are principally taught the path that is primarily concerned with *prajña* knowledge. The *Kunsal* says:

Because one enters into the state with the completion stage and not the development stage, there is the term "completion Anu".

The retinues named mahayoga, or great yoga, are principally taught the very extensive development stage. [45] And **the retinues named sattvayoga**, which include the three tantric subdivisions, are principally taught inner meditation with the help of outer behavior. These four retinues are explained in detail later (in chapter 8).

Summary

The third subdivision summarizes the retinues of the three kayas, the base of the primordially pure universe.

(r) The essence of the state, the nature of the state, and the *thugje* energies of the state are unified together, without differentiation.

The natural condition of dharmakaya is **the essence of the state** of the all-pervading *thugje* energies, the primordial self-originated, luminous emptiness, all-creating Pure Perfect Presence, as explained above. **The nature of the state** is the mode of sambhogakaya manifestations. **The *thugje* energies of the state** are the ways in which nirmanakaya manifests. These three kayas **are unified together, without differentiation**. No difference between teachers and retinues exists within the state of the All-Creating Teacher. They abide happily together in total equality.

The order of these topics is changed here a little, because the four yogas are spoken about before the summary (of the three kayas). Although the four yogas are examined elsewhere from the perspective of manifestations on their paths, here the four yogas are explained to really be nothing other than the three kayas. [46]

Goal: Retinues of the Buddhas

The third subdivision explains the retinues of the buddhas of the three times, the fruit of direct liberation in the base.

(r) Also, the retinues who understand the essence of the state are as follows: the retinues who abide in the state of buddhas of the past, the retinues who produce benefit through the state of buddhas of the present, and the retinues who will come from the state of buddha, arriving in the future. These three retinues abide together within the essence, beyond differentiation.

Also, in addition to these retinues of the naturally pure base and the directly manifest path, there are **the retinues of buddhas who** unmistakably **understand the essence of the state**, Pure Perfect Presence, the All-Creating King, the essential condition of true enlightenment with all self-perfected qualifications. The state is primordially untainted by the dirt of object-subject concepts, and does not depend upon effort, achievement, acceptance, or rejection.

These retinues (of buddhas) **are as follows**: There are **the retinues who** always dwell and **abide**, beyond arising, ceasing, moving, or changing, **in the dimension of the state of buddhas of**

the past, total primordial, non-conceptual clear light, Pure Perfect Presence. [47] There are **the retinues who concretely produce benefit**, in an all-pervading and self-perfected manner, benefiting absolutely all sentient beings who require education **through** the unceasingly arising *tsal-thugje* energies of **the state**, dharmakaya, the All-Creating King. These are the **buddhas of the present**, who concretely live and remain in immeasurable dharmadhatu space. And there are **the retinues of buddhas who, arriving in the future, will come from** concrete understanding of the essence of **the state**, all-creating Pure Perfect Presence.

These three types (of the retinues of buddhas) abide in unique indivisibility, beyond union and separation in the three times. They **abide together within the essence, beyond differentiation**. [48]

In the brief explanation above, the main points about the three Perfections of teachings, teachers, and times are explained explicitly, while the other two Perfections are explained implicitly. Conversely, the section called extensive explanation, which follows, explains the main points about the two Perfections of places and retinues, while the other three are explained implicitly. Regarding the necessity to explain the five Perfections, the *Trödral Dönsal Chenpoi Gyü* says:

The reason to speak about the Perfection of teachers is not just to construct the mental fabrication of an ordinary person. Rather, it is to inspire confidence in Buddha's teachings, which are conclusive, infallible truth. The reason to speak about the Perfection of teachings is to inspire confidence in the genuine meaning. The reason to speak about the Perfection of assembled retinues [49] is to inspire confidence that what is confidently communicated is for extraordinary beings. The reason to speak about the varieties of places is to inspire confidence that what is spoken in those special places is the very essence, not explained elsewhere. The reason for speaking about the Perfection of times is to inspire confidence in the appropriateness of the current time period, which is not surpassed by any earlier and later time periods.

Initiation of Discussion

The second subdivision of the brief explanation of the Perfections is the initiation of the discussion. It has three subdivisions:

- 1) how the teacher relaxed in the contemplation of ultimate knowledge (p72);
- 2) how the state manifested the emanation of Sattvavajra, the retinue who knows the *thugje* energies of the state (p73);
- 3) and how questions and answers were spoken in this context (p75).

All-Creating King, the Primordial Teacher

The first subdivision explains how the teacher relaxed in the contemplation of ultimate knowledge.

(r) Then this All-Creating King, Pure Perfect Presence, in order to empower all retinues into the essence of the state, made all retinues dissolve in the Mind of Presence Itself, the state. Then he made visible the self-originated wisdom. Then, because all is the real condition, he gathered everything, so that all abided in the unique total *thigle*.

After manifesting the Perfections, as explained in the introduction, **then this All-Creating King, Pure Perfect Presence**, empowered **all** groups of **retinues**, the genuine, unfabricated self-manifestations. He empowered them **in** the great, primordially pure inner space of the wisdom of non-dual presence and emptiness, **the essence of the state** of the teacher. **In order to empower** them, he **made all retinues** of unceasing manifestations of *tsal* energies **dissolve in** the space beyond references, thoughts, and words, the **Mind** of the self-originated wisdom of **Presence Itself, the state** of dharmakaya. This universal creativity is the essence of the ineffable *thigle* of utterly perfect total equality. [50] All outer and inner manifestations of *tsal* energies abide equally, beyond duality, in the dimension of contemplation, the total

equality of unfabricated Pure Perfect Presence, *rigpa*. About this topic the *Dönsal* says:

At that time, Bhagavan Samantabhadra of presence and emptiness, in order to empower the various minds of the retinuees, dissolved all retinuees in the Mind of the state. [51]

Then, from the realm of contemplative knowledge the teacher **made** concretely **visible**, beyond obscuration, **the self-originated wisdom** of *rigpa* in the Mind of the retinuees. All *rolpa* wisdom energies, arising from *tsal* energies, manifested the essence of the unique self-originated wisdom.

In this way he made visible the knowledge of Pure Perfect Presence, clear light. **Then, because all** phenomena of the *tsal* energy manifestations of Pure Perfect Presence, the Source, are **the** same unborn **real condition** of space, **he gathered everything** of these *rol-tsal* energy manifestations into the unborn realm of primordial purity. **So all abided in the unique total *thigle***, inner space.

Although the first explanation given is in terms of the self-perfected clear light, the nature of Pure Perfect Presence, and the second explanation is [52] in terms of the unborn primordial purity, the essence of Pure Perfect Presence, really there is no difference. At this time, the teacher remained in ultimate, contemplative knowledge, the primordial non-duality of space and wisdom.

Sattvavajra, the Primordial Student

The second subdivision is how the state manifested the emanation of Sattvavajra, the retinuee who knows the *thugje* energies of the state.

(r) **Then, from the essence of the state abiding in the unique total *thigle*, Sattvavajra manifested with vivid radiance and a joyful mind in front of the All-Creating King, Pure Perfect Presence. Then the All-Creating King, Pure Perfect Presence, spoke to Sattvavajra: "Sattvavajra! Wonderful!**

Joyful Mind! Wonderful! Vivid Radiance! Wonderful! You Manifest from Me! Wonderful!" These words were spoken.

The retinue was present simultaneously with the state of the teacher, abiding in contemplative knowledge. **Then, from the essence of the teacher's Mind**, the unmoving state of knowledge that **abides in the unique total *thigle*** beyond concepts, **Sattvavajra manifested** as the *rolpa* energies of rupakaya,⁷⁶ the self-radiance of the real condition,.

Sattvavajra, the child of the Victorious Ones, **was present with vivid radiance** on his face **in front of the All-Creating King**, the Teacher, **Pure Perfect Presence**. Sattvavajra radiated the majestic splendor of the major and minor marks. He had a **joyful mind** and was very happy, knowing that the time had come for the emergence of the effortless vehicle of atiyoga. **Then the All-Creating King**, the teacher, **Pure Perfect Presence**, spoke with the ultimate, unborn Voice **to Sattvavajra**. [53]

He made the general explanation, "**Wonderful!**" because he was amazed and pleased with the way in which the retinue **Sattvavajra** self-manifested. Arising from the *tsal* energies of the King's teacher state, Sattvavajra became the instigator for the proclamation of this authentic, secret atiyoga tantra beyond sounds, words, and speech.⁷⁷

Then, seeing that the time had arrived to give the teaching of effortless Ati, the King, with his Voice, proclaimed "**Wonderful!**". He was amazed at the **joyful mind** experience and

⁷⁶ The two form kayas are nirmanakaya and sambhogakaya. Together they are named rupakaya, the manifestation aspect of primordial enlightenment. Dharmakaya is the empty aspect of primordial enlightenment. Dharmakaya emptiness and rupakaya manifestation are inseparable.

⁷⁷ Sattvavajra separates off from the King so that they can engage in their question and answer dialogue. The King, *Kunjed Gyalpo*, is the primordial teacher and Sattvavajra is the primordial student. Their dialogue is the basic structure of our text. *Kunjed Gyalpo* and Sattvavajra are not gods, but are symbols for different aspects of our primordial enlightenment. *Kunjed Gyalpo* is our timeless Pure Perfect Presence beyond cause and effect. Sattvavajra is our ordinary, analytical, judgmental presence inside time that depends upon cause and effect.

pleased with the self-originated wisdom of unconditioned Mind, with its five wisdoms.

He said, "**Wonderful!**" because he was amazed at the **vivid radiance**, like the face of the brilliant moon, displaying the face of the major and minor marks. He was amazed and said: "**Wonderful! You Manifest from Me!**" Not existing elsewhere, baseless, and rootless, you manifest from me, the All-Creating King, the teacher, self-originated wisdom, *rigpa*. You manifest as the essence of rupakaya for the purpose of making the knowledge of dzogchen visible for subsequent generations. This knowledge is the real condition of your Sattvavajra state, the manifestation aspect of self-perfected ground-appearance."⁷⁸ [54] **These words were spoken** indicates the welcoming words of the teacher.

Questions and Answers

The third subdivision explains how questions and answers were spoken in this context. It has two subdivisions:

- 1) the question about why the five Perfections are the essence of the one primordial *thigle*, beyond confirmation or refutation;
- 2) and the All-Creator's answer, that the one space, just-that-ness, is the birthplace of all phenomena (p78).

Questions

The first subdivision is the question about why the five Perfections are the essence of the one primordial *thigle*, beyond confirmation or refutation.

(r) Then Sattvavajra replied: "Hey Teacher of teachers! All-Creating King! Is the teacher himself the ineffable *thigle*? Are all retinues the ineffable *thigle*? Are all teachings the ineffable *thigle*? Are all times and places the ineffable *thigle*? If everything everywhere is the essence of the *thigle*, what teacher of teachers could teach? What would be the purpose of

⁷⁸ The King is the ground, empty dharmakaya, with infinite potential. Sattvavajra is the appearance, rupakaya, manifesting inside time according to circumstances.

assembling as a retinue? What teaching could be taught? How could there be one time and place?" Thus he requested.

After these welcoming words of the teacher, **then Sattvavajra himself replied** to the Teacher, the All-Creating King, speaking the introductory words of the retinue. [55] The word "**Hey**" calls out to one who is superior to or higher than oneself. Although teacher and retinue are really an indivisible state and although there are no divisions such as high and low or good and bad, Sattvavajra says "**Hey**" because of the superficial, separate appearances of teacher and retinue. By implication, he also shows the need for subsequent generations to have devotion to the master who gives the teaching. After welcoming with this word of devotion, Sattvavajra said: "**Teacher of teachers! Dharmakaya, All-Creating King**, teacher of the three kaya teachers."

Who are the three kaya teachers? They are these three: the dharmakaya teachers of the series of the three inner tantras,⁷⁹ the sambhogakaya teachers of the series of the three outer tantras,⁸⁰ and the nirmanakaya teachers of the series of the three teachings with characteristics.⁸¹

But how can there be a dharmakaya teacher? Is it not true that the All-Creating King himself is dharmakaya? [56] Here the Teacher, the All-Creating King, is Samantabhadra, the primordial lord, direct enlightenment before all victorious ones of the three times, the buddha who has never experienced illusion. The *Mejung Gyalpo* says:

In ancient times, before anything, I was perfect in the self-manifested ground. Existing before any appearances, I, primordial Samantabhadra, arose to display all of samsara and nirvana.

The three kayas are the (first) retinue of the All-Creating King. Subsequent (to the first retinue) there are (retinues of)

⁷⁹ The three inner tantras are mahayoga, anuyoga, and atiyoga.

⁸⁰ The three outer tantras are kriyatantra, upayatantra, and yogatantra.

⁸¹ The three teachings with characteristics are worldly teachings, hinayana, and mahayana.

buddhas who rely upon the complete teachings of the paths (of these three kayas). The Omniscient Guru said:⁸²

When this teacher existed, there was a guide for the primordial liberation of samsara and nirvana, so that victorious ones of the three times could arise. If it were not like that, how could buddhas manifest in the world? [57] Within a state where all beings are identical, how could one being know how to show the path to another being? How could some beings be only in buddha realms and other beings be only in samsara?

Sattvavajra asked the All-Creating King, the primordial lord, the teacher of these buddhas: "Is it not true that **the teacher himself**, being beyond all restrictions of qualities and concepts, is **the** all-embracing, **ineffable**, unique total **thigle**? Does this teacher exist or not an object of dualistic manifestation? **Are all retinues** that arise from your *tsal* energies **the ineffable thigle**? **Are all** sacred **teachings** taught by the All-Creating King also **the ineffable thigle**? **Are the times and places** that manifest the Perfections also **the ineffable thigle**, whose essence does not exist as a phenomenon? Furthermore, is it true that the *thigle* cannot be pointed out with an example, cannot be communicated with the voice, cannot be measured with the intellect, and is not a dimension with observable qualities? [58]

"If **everything** of the phenomena of samsara and nirvana, the nature of the Perfections **everywhere**, is primordially beyond all conceptual limitations, then **the essence of the ineffable thigle** is beyond confirmation, refutation, transition, and change. There could be no meaning more profound than this. So **what Teacher of the teachers** of the three kayas **could teach** to the retinues?--because he would be the essence of the *thigle* beyond concepts. **What is the purpose of assembling** and coming together **as a retinue** of the state?--because that would not be logical in the state beyond concepts. Even if beings did come together as a retinue,

⁸² "Omniscient Guru" may refer to either Rongzompa (1012-1088) or Longchenpa (1308-1363). This quotation is not found in Longchenpa's *chos dbyings mdzod* or *theg mchog mdzod*.

what teaching could be taught?--because there would be no concepts to speak or communicate. [59] **How could there be one time and place** where teacher, retinue, and teaching are grouped together?--because the real condition is primordially beyond all concepts, ideas, and thoughts, such as one or many, and so forth." **Thus he requested** indicates that for these reasons Sattvavajra asked the teacher to explain.

Answers

The second subdivision is the All-Creator's answer, that the one space, just-that-ness, is the birthplace of all phenomena.

(r) Then the All-Creating King, Pure Perfect Presence, said the following to Sattvavajra: "Hey Mahasattva! Let your mind enter the sounds. I explain the meanings through sounds. Hey Mahasattva! My state, the All-Creating King, Presence Itself, is the source of all phenomena. The source is the primordial thigle beyond concepts. The thigle is the state of non-conceptual wisdom. Because the teachers, teachings, retinues, times, and places manifest from me, they are the primordial thigle." Thus he spoke.

The teacher understood the question asked by the retinue. **Then**, with his ultimate, inexpressible Voice beyond sounds and words, **the All-Creating King, Pure Perfect Presence, said the following to Sattvavajra.** Using the interjection "**Hey**" because there is no high or low in the indivisible state of teacher and retinue, he said: "**Sattvavajra!** You must unerringly seize the meaning by **letting your mind** consciousness fix upon and **enter the sounds.**" [60]

The All-Creating Teacher **explained** the profound **meanings** related to the questions he was asked by emanating natural **sounds** of the ultimate real condition. These specific words were spoken to encourage Sattvavajra to listen without defects:⁸³ "**Hey Sattvavajra!** The essence of **my state, the All-Creating**

⁸³ The three defects of the listener are distraction, forgetting, and adding poisonous emotions.

King, the displayer of self-originated wisdom, **Presence Itself**, is the **Source**, the birthplace of **all phenomena**, just-that-ness, the one space. From the very moment that the phenomena of samsara and nirvana appear, **the Source**, the essence, Pure Perfect Presence Itself, is **beyond** any **concepts** and does not change in any way. Thus the source is the essence of the primordial unique *thigle*, the all-pervading, universal real condition. Why? Because **the** so-called *thigle* is the all-pervasive **state** of samsara and nirvana, the unchanging real condition of **wisdom, beyond conceptual limitations**". [61] The *Kunsal* says:

The universal *thigle* pervades all, without change and without interruption.

"Similarly, **because the Perfections of the teachers** of the three kayas of Victorious Ones, the vehicles of cause-and-effect **teachings** spoken by them, the **retinues** who are the assemblies of these three teachers, the **times** when they simultaneously gather, and the **places** where they gather **manifest from me, they are** all the nature of the non-conceptual, **primordial thigle**." Thus he spoke.

(r) **From the All-Creating King, Pure Perfect Presence, this concludes the first chapter, on the Introduction to the Teaching.**

Although this chapter from the All-Creating King, Pure Perfect Presence, includes both the **introduction** and the (initial) conversation (between the King and Sattvavajra), the title of the chapter mentions only the introduction as its subject matter. This specific introduction provides the basis for the topics explained later in the tantra. In general, the word "chapter" has the meaning of category, separation, distinction, or delineation. [62] Fortunate children,⁸⁴ the word "**chapter**" here indicates main statements, which are presented as individual divisions, separate topics and distinct points. This concludes the commentary on the **first** of the eighty-four chapters.

⁸⁴ "Fortunate children" refers to disciples active in the transmission lineage of the *Kunjed Gyalpo*.

Extensive Explanation of the Perfections (Chapters 2-55)

The second subdivision is the extensive explanation of the Perfection of the teachings. It has three subdivisions:

- 1) the explanation of how the five Perfections arise and manifest (p80 in chapter 2 and p94 in chapter 3);
- 2) the extensive explanation of the natural state (p108, chapters 4-53);
- 3) and the summary of the meaning (chapters 54-55, volume 5).
[63]

How the Five Perfections Arise (Chapters 2-3)

The first subdivision is the explanation of how the five Perfections arise and manifest. It has two subdivisions:

- 1) the explanation that all phenomena of the universe of samsara and nirvana primordially manifest as the five Perfections (chapter 2);
- 2) and the explanation of how these Five Perfections originate in the dimension of all-creating just-that-ness (p94, chapter 3).

Chapter 2 - *The Real Condition*

Universe of the Five Perfections

The first subdivision explains how all phenomena of the universe of samsara and nirvana primordially manifest as the five Perfections. It has two subdivisions:

- 1) the brief explanation at the beginning of the chapter (p81);
- 2) and the extensive explanation, providing details about the five Perfections (p81).

Brief Explanation

The first subdivision is the brief explanation at the beginning of the chapter.

(r) Then the All-Creating King, Pure Perfect Presence, abided in the so-called contemplation in which all phenomena manifest from his state.

After the beginning of the discussion between the teacher and the student about the Perfections in the introduction in chapter one, **then the All-Creating King, Pure Perfect Presence, abided with relaxed equanimity in the so-called natural contemplation of great, transcendent, inexpressible, empty luminosity. This contemplation never moves from knowledge, but always sees the essence, beyond reference, reflection, and concepts. This is the contemplation in which all phenomena of samsara and nirvana manifest from his state.** [64]

Extensive Explanation

The second subdivision is the extensive explanation, providing details about the five Perfections. It has three subdivisions:

- 1) the question about how the Sattvavajra's state manifests as the retinue of *rigpa* (p81);
- 2) the response: how the real condition encompassed by the Perfections manifests from the dimension of the teacher of just-that-ness (p82);
- 3) and the meaning of the question and answer (p90).

Question About Manifestation

The first subdivision is the question about how Sattvavajra's state manifests as the retinue of *rigpa*.

(r) Then Sattvavajra rose from the one essence of retinues. He sat down, manifesting brilliantly in front of the face of the

teacher, the All-Creating King, Pure Perfect Presence. Sattvavajra requested, "Hey, Teacher of teachers, All-Creating King! Teacher, we assembled and sat down as your retinue. What is the meaning we desire? Will you please explain the meaning we desire." Thus he requested.

The teacher relaxed with equanimity in contemplation, ultimate knowledge. The retinue remained in the same state of dharmadhatu, total equality. Then Sattvavajra arose as the nature of *tsal* energy within the expanse of knowledge. He visibly manifested directly in front of the face of the teacher, the All-Creating King, Pure Perfect Presence. Sattvavajra's own face manifested brilliantly, like one hundred thousand suns shining on a crystal mountain of white snow. He sat down, manifesting like immutable, stable Mount Meru. Using the Voice of unborn self-originated wisdom, he requested: [65] "Hey Teacher of teachers, All-Creating King, uncompounded dimension, the real condition! Arising from the *thugje* wisdom energies of your teacher state, we sattvas of *rigpa* have assembled and sat down as your retinue. What is the meaning that we who have grouped together desire and need to understand? What is the atiyoga knowledge, perfect wisdom, the natural condition of all phenomena, beyond elimination or addition? All-Creating Teacher, will you please explain the ultimate meaning we desire to understand." Thus he requested.

Manifestation from the Teacher

The second subdivision explains the response--how the real condition encompassed by the Perfections manifests from the dimension of the Teacher of just-that-ness. It has four subdivisions:

- 1) how the all-creating primordial ground manifests the three kayas (p83); [66]
- 2) how the three kayas manifest the five self-originated wisdoms (p84);
- 3) how the five wisdoms manifest the animate and inanimate universe of the three worlds (p85);

- 4) and how the essence abides, beyond the limitations of concepts, when various pure and impure manifestations arise (p89).

Three Kayas

The first subdivision explains how the all-creating primordial ground manifests the three kayas.

(r) Then the All-Creating King, Pure Perfect Presence, manifested all phenomena from the essence of the state, the nature of the state, and the *thugje* energies of the state.

After Sattvavajra made his request, **then** (in response) **the All-Creating King, Pure Perfect Presence**, the primordial ground, (manifested all phenomena from) **the essence of the state**, empty dharmakaya, the non-conceptual, primordial, pure, essential real condition beyond partialities and limitations. **And** (he manifested all phenomena from) **the nature of the state**, clear sambhogakaya, the basis for the unceasing manifestations of self-perfected clear light that arise and abide in all possible ways. **And** (he manifested all phenomena from) **the *thugje* energies of the state**, non-dual nirmanakaya. Wisdom arose in all possible ways from *tsal* energies, unifying the clarity and emptiness of *rigpa*'s wisdom. These three kayas manifested as the essence of just-that-ness, the basic space for the manifestation of all phenomena of the Perfections. These three wisdoms⁸⁵ of inner clarity form the base that manifests all phenomena. [67] The *Tharthug Döngyi Nyingpo* says:

Before the shrouds of samsara and nirvana existed, the pure primordial state of self-originated wisdom existed as the empty essence beyond characterization and expression, the nature of the profound clarity of light, and the *thugje* energies of *rigpa*, the Source. The essence, the Body, was the dimension of total, primordial, pure inner space, beyond transition and change. The nature manifested Voice, from

⁸⁵ The three primordial wisdoms are essence, nature, and *thugje* energies.

lights. The *thugje* energies were the presence of Mind. The Body had no face and no arms. The lights (of Voice) had no colors. The presence (of Mind) did not emanate and re-absorb (energies). Then the three kayas (manifested) within the base of natural inner clarity. [68] And self-perfected sambhogakaya (manifested) from lights. The *thugje* energies were the base for what naturally arises as the wisdom of *rigpa*. These (three aspects) formed the natural, primordial condition.

Five Wisdoms

The second subdivision explains how the three kayas manifest the five self-originated wisdoms.

(r) All phenomena manifest as five total self-originated wisdoms from the one total self-originated wisdom of the state, as follows: the total self-originated wisdom of aversion, the total self-originated wisdom of attachment, the total self-originated wisdom of stupidity, the total self-originated wisdom of jealousy, and the total self-originated wisdom of pride.

After this general explanation of how **all phenomena manifest from** the three aspects--emptiness, clarity, and *thugje* energies, there are specific details. Five great self-originated wisdoms arise **from** the unceasing *tsal* energies of the **one total self-originated wisdom, rigpa** Mind, **the state**, the All-Creating Teacher, **as follows**: The immediate manifestation of the deeply disturbed state of afflicted mind's **aversion** arises as the self-clarity, the unobstructed *tsal* energies of **total self-originated** wisdom, without dependence upon causes and conditions. Aversion directly manifests the nature of self-originated wisdom, so that there is no need to depend upon renunciation, cessation, purification, transformation, and so forth. [69] Garab Dorje says:

Because attachment, aversion, pride, envy, and stupidity arise as (the energies of) natural *rigpa*, do not renounce them.

And he says:

Self-originated wisdom arises clearly, without obstruction,
beyond causes and conditions.

These quotations also apply to the (other four negative emotions): **the total self-originated wisdom of attachment**, with its quality of eagerly accepting objects, **the total self-originated wisdom of ignorance**, with its quality of not recognizing acceptance and rejection, **the total self-originated wisdom of jealousy**, with its quality of not allowing space for intentionality, **and the total self-originated wisdom of pride**, with its quality of elevating mind.

Three Worlds

The third subdivision explains how the five wisdoms manifest the animate and inanimate universe of the three worlds.

(r) **The five great ornamental causes manifest from these five types of self-originated wisdom. The (elements) manifest the three great realms, which are (initially) supported but (finally) disintegrate. The five ornamental cause structures are produced together as follows: the ornamental cause that provides the structure named earth; the ornamental cause that provides the structure named water; the ornamental cause that provides the structure named fire; the ornamental cause that provides the structure named air; and the ornamental cause that provides the structure named space. Together they produce all structures (of the six realms). The different families of the five wisdoms are: the family of the self-originated wisdom of aversion, the family of the self-originated wisdom of attachment, the family of the self-originated wisdom of stupidity, the family of the self-originated wisdom of jealousy, and the family of the self-originated wisdom of pride. These families of the five self-originated wisdoms manifest the real condition of embodied beings as ornaments.**

The five great elements of the ornamental causes manifest from the *tsal* energies of these five types of self-originated wisdom. [70] The five great elements are called the ornamental causes. They are called ornaments because they arise as ornaments, the *rolpa* energies of the *tsal* energies of self-originated wisdom. The *Zabmo Yangthig* says:

Within the totally immaterial, luminous self-forms of *rigpa*, which do not exist in any way, outer objects with physical appearances arise from the *tsal* energies of the five self-perfected lights as self-manifesting ornaments. Although the appearances arise as the *rolpa* energies of wisdom and arise as uninterrupted *tsal* energies, they have no real existence. The example is that they are similar to appearances in a dream, which, although non-existent, arise as self-manifesting *tsal* energies, ornaments, and *rolpa* energies.

Because these five elements are the causes of everything that arises and because they completely pervade everything, they are named "great causes". [71] Furthermore, they **provide support** and structure for the external world, which in the end **disintegrates** and is reduced to nothing by fire, water, and air. **They establish the three great realms** that encompass the animate and inanimate universe. The statement, **"The five ornamental cause structures of self-originated wisdom are produced together"**, means that the nature of the five elements manifests the five or six types of beings.⁸⁶ Specifically, these causes are **the ornamental cause that provides the structure for the element of solidity named earth; the ornamental cause that provides the structure for the element of moisture and wetness named water; the ornamental cause that provides the structure for the element of heat named fire; the ornamental cause that provides the structure for the element of movement named air; and the ornamental cause that provides the structure for the element of openness named space.**

⁸⁶ The six types of beings are gods, asuras, humans, animals, pretas, and denizens of hell. When texts say "five types of beings", the gods and asuras are grouped together as the same type of being.

The union of all five elements **together** manifests and **produces all structures** of the six realms. [72]

As the essence of the one Pure Perfect Presence, the All-Creating (King), these elements manifest **the different families of the five wisdoms: the vajra family**, which gathers all objects and is the essence **of aversion**, the empty luminosity of uncompounded **self-originated wisdom**; **the lotus family**, which eagerly grasps objects with pleasing qualities and is the essence **of attachment**, the empty bliss of uninterrupted **self-originated wisdom**; **the buddha family**, which pervades everything and is the essence **of ignorance**, the empty, cognitive, non-referential **self-originated wisdom**; **the karma family**, which makes no space for intentionality and is the essence **of jealousy**, the empty mindfulness of unequaled **self-originated wisdom**; [73] **and the ratna family**, which sees its supreme qualifications as higher than other qualifications and is the essence **of pride**, the empty appearances of unborn **self-originated wisdom**. And the bodies of beings encompassed by the five lokas⁸⁷ are individually related to the **bodies of families of these five self-originated wisdoms**. The *Dochu* says:

The five teachings of the five paths⁸⁸ in the three worlds are perfect enlightenment in Pure Perfect Presence. How is this the case? When one arrives at the five portals (to the five lokas) because of the maturation of the five cravings, there is fivefold anxiety and suffering.

When one follows the path of anger, one experiences heat and cold in the hell dimensions. Although there is the teaching to remember earlier and later lives, through the maturation of previous karma there is the experience of hot and cold. But Pure Perfect Presence, the Source, [74] is not agitated by the experience of hot and cold. Therefore anger that is empty and does not abide in a

⁸⁷ The five lokas are the abodes of gods (including asuras), humans, animals, pretas, and denizens of hell.

⁸⁸ The five paths are preparation, application, seeing, meditation, and no more learning.

specific way is perfect enlightenment, Pure Perfect Presence.

When one follows the path of attachment, one experiences hunger and thirst in the dimension of the tormented spirits. Although there are phenomena that could produce satisfaction, through the maturation of previous karma there is the experience of hunger and thirst. But Pure Perfect Presence, the Source, is not agitated by hunger and thirst. Therefore attachment that is empty and does not abide in a specific way is perfect enlightenment, Pure Perfect Presence.

When one follows the path of ignorance, one experiences dullness and stupidity in the dimension of animals. Although there are phenomena of subtle intelligence, through the maturation of previous karma there is the experience of dullness and stupidity. But Pure Perfect Presence, the Source, is not agitated by the experience of dullness and stupidity. Therefore, ignorance that is empty and does not abide in a specific way is perfect enlightenment, Pure Perfect Presence. [75]

When one follows the path of jealousy, one experiences good and bad in the dimension of humans. Although there are phenomena of good and bad karma, through the maturation of a small portion of this bad karma, there is the experience of impermanence and change. But Pure Perfect Presence, the Source, is not agitated by the experience of impermanence. Therefore jealousy that is empty and does not abide in a specific way is perfect enlightenment, Pure Perfect Presence.

When one follows the path of pride, one experiences the suffering of falling into ignorance through the pleasures in the dimension of the gods. Although there are phenomena that fulfill wishes, through the maturation of stupidity and laziness there is the experience of the suffering of falling. But Pure Perfect Presence, the Source, is not agitated by the experience of falling. Therefore pride that is empty and does not abide in a specific way is perfect enlightenment, Pure Perfect Presence.

These appearances of sentient beings, the five classes of **embodied beings** of the five elements, are ornaments that arose from the five self-originated wisdoms, such as aversion, and so forth. They actually **manifest** as the **ornaments** and *rolpa* energies of Pure Perfect Presence, the All-Creator, self-originated wisdom, the primordially unborn **real condition**. All these appearances of the phenomena of samsara are the enlightened state, unique self-originated wisdom, beyond arising, ceasing, coming, or going. [76] The *Dochu* says:

Through the five cravings the five elements are confirmed. Through the five elements the phenomena of the animate and inanimate universe self-originate. Because whatever manifests through the production of inconceivable causes and conditions is ultimately unborn, the meaning cannot be conceived.

Essence Beyond Concepts

The fourth subdivision explains how the essence abides, beyond the limitations of concepts, when various pure and impure manifestations arise.

(r) The All-Creating King, Pure Perfect Presence, manifests all phenomena as the real condition of the essence of the state. All phenomena abide in the same state.

Various pure and impure phenomena manifest, such as the three kayas, the five wisdoms, the three realms, the universe, beings, and so forth. But at the time of their appearances, whatever manifests is **the essence of the All-Creating King, Pure Perfect Presence**. The **real condition** of all these diverse appearances of samsara and nirvana is unborn, primordially empty, and beyond concepts. All these phenomena that the state **manifests** never move from the real condition for even an instant. The statement, "**All phenomena abide in the same state**", means that no phenomenon

ever moves outside self-originated wisdom, the non-conceptual, unborn real condition. [77]

Question and Answer

The third subdivision explains the meaning of the reply. It has three subdivisions:

- 1) the retinue's question about the meaning of the display (p90);
- 2) the answer about the display (p91);
- 3) and the teacher's explanation of the meaning of his name (p92).

Question About the Display

The first subdivision is the retinue's question about the meaning of the display.

(r) Sattvavajra, sitting in front of the All-Creating King, Pure Perfect Presence, again spoke: "Hey Teacher, All-Creating King! The five types of self-originated wisdom manifest from the self-originated wisdom of the unique Mind of the state. The five ornamental causes manifest from the (five wisdoms). What is the great purpose of the All-Creating King in producing the five bodies of the five wisdoms?" Thus he spoke.

While the phenomena of the Perfections manifested in this way, **Sattvavajra sat with respect and humility in front of the Teacher, the All-Creating King, Pure Perfect Presence.** He asked, [78] **"Hey Teacher of teachers, All-Creating King! The five types of self-originated wisdom spontaneously manifest from the unchanging space, uncompounded self-originated wisdom, the unique Mind of the state, beyond concepts. The five great elements or ornamental causes manifest from these wisdoms. In this way the five bodies of the families of the five wisdoms are produced and manifested. What is the great purpose of and need for these sacred activities of the Teacher, the All-Creating King?" Thus he spoke.**

Answer About the Display

The second subdivision is the teacher's extensive explanation of what is displayed.

(r) Then the All-Creating King, Pure Perfect Presence, replied, "Hey Mahasattva! What is the purpose? There is no creator other than me, the All-Creating King, the Creator. There does not exist any creator of the real condition other than me. No creator other than me produces the three kayas. The groups of retinues are not produced by anyone other than me. No one other than me produces the conditions of the teachings."

After Sattvavajra asked about the reason for creating the Perfections, then the Teacher, the All-Creating King, Pure Perfect Presence, replied: "Hey child of the nature of *rigpa*, Mahasattva! What is the purpose of creating these Perfections? [79] Other than me, the All-Creating King, the Creator, there is no creator for any phenomenon encompassed by the universe of samsara and nirvana. There is not even one substantial phenomenon that exists other than as an empty form of non-existent appearance, arising from the dimension of the totally rootless and baseless essence, Pure Perfect Presence, the real condition. Other than the essence of me, the Teacher who abides primordially, there does not exist any creator of the all-pervading, space-like essence, the uncompounded natural situation, the real condition of all phenomena. There does not exist a creator other than the *tsal* energies that arise from the essence, nature, and *thugje* energies of me, the Creator, who produces the three teachers of the three kayas. [80] There does not exist anyone other than me, the Teacher, the Creator, who produces those who assemble as the groups of retinues of these three kayas of Victorious Ones. Similarly, there does not exist anyone who self-arises other than the *tsal* energies of me, the All-Creating (King), who produces the condition of the teachings taught by the three kaya teachers. This means that all phenomena are the essence of unique Pure Perfect Presence and that no phenomenon

should be differentiated or excluded as good or bad. Phenomena are never other than the primordial dimension, the state of Samantabhadra, the All-Creator."

Meaning of the Name

The third subdivision is the explanation of the meaning of the name.

(r) **"I will explain my essence to you, Sattvavajra. My essence has three aspects. My essence is Pure Perfect Presence. The essence of 'Pure' is that the real condition of the three Perfections is pure. The essence of 'Perfect' is that these three types of intentional Perfections pervade everything, in the same way that space (pervades everything). The essence of 'Presence' is that all unceasing manifestations are the All-Creating King. All creations are created within Pure Perfect Presence." Thus he spoke.**

After explaining this situation, that all phenomena are the essence of Pure Perfect Presence, the All-Creator, the teacher said, **"I, the All-Creating Teacher, will explain my unmistakable real nature and essence to you, Sattvavajra. I explain so that the essence of all phenomena will be understood. [81] What is the meaning? The unfabricated meaning of my essence as Pure Perfect Presence, the All-Creator, has three aspects. What are the three aspects of my essence? They are the Pure essence, the Perfect essence, and the Presence essence. The essence of 'Pure' is that what abides as the stainless primordial purity of the real condition, the essence of the three Perfections of teachers, retinues and teachings, is pure."**

To explain the essence of "Perfect", the text mentions **these three types of intentional Perfections--teachers, retinues, and teachings.** The purpose of the manifestations of teachers is to differentiate the phenomena for students to accept and reject. The purpose for the existence of retinues is to not allow the teachings to be meaningless. [82] The purpose for the existence of teachings is to not allow the Perfections of teachers and retinues to be meaningless. The text mentions them because these three perfect

necessities benefit disciples. **In the same way that space** (pervades everything), these three Perfections totally **pervade all** realms of sentient beings who need education. "Perfect" means the aspect of the natural clear light of appearances.

The essence of "Presence" is that all phenomena of the universe of samsara and nirvana **unceasingly** manifest the *rolpa* energies of the *tsal* and *thugje* energies of Pure Perfect Presence. These manifestations **are** the *rol-tsal* energies of the *thugje* energies of **the All-Creating King**. Based upon this, the text says "Presence".

These three words--Pure Perfect Presence--describe aspects of the three kayas: the essence of empty dharmakaya, the nature of clear sambhogakaya, and the *thugje* energies of all-pervading nirmanakaya. [83] The *Kunsal* says:

Pure refers to dharmakaya.

Perfect refers to sambhogakaya.

Presence refers to nirmanakaya.

Because **all** phenomena of the universe of samsara and nirvana arise from the *dang* energies of these three, they are the **creations** of the All-Creating King. Thus, everything of samsara and nirvana, from the very moment of appearance, is the essence, nature, and *thugje* energy, and nothing ever moves outside the realm of the three kayas. Therefore it is not necessary to make any effort to accept, reject, eliminate, or add. Rather, everything continuously abides in the unfabricated, atemporal natural state. Because there is nothing other than this state, it is certain that **all creations** of the phenomena of samsara and nirvana occur **within** the natural state of **Pure Perfect Presence**, the real condition." **Thus he spoke.**

(r) **From the All-Creating King, Pure Perfect Presence, this concludes the second chapter, which explains *The Directly Manifest Real Condition*.**

This completes the commentary on the chapter entitled **From the All-Creating King, Pure Perfect Presence, the second**

chapter, which explains the *Directly Manifest* natural radiance of the *Real Condition*. [84]

The second subdivision of how the Five Perfections arise and manifest explains how the Five Perfections originate in the dimension of all-creating just-that-ness.

Chapter 3 - *Source of All Creations*

Origin of the Five Perfections

Chapter three explains how the Five Perfections originate in the dimension of all-creating just-that-ness. It has two subdivisions:

- 1) brief explanation of the initial cause (p94);
- 2) and the extensive explanation of the initial cause (p94).

Brief Explanation

(r) Then the All-Creating King, Pure Perfect Presence, spoke about how he, the Creator, existed before any phenomenon.

After explaining the way in which all phenomena of samsara and nirvana are encompassed by the five Perfections, **then the All-Creating King, Pure Perfect Presence, spoke about how he existed** as all-creating Pure Perfect Presence, *rigpa*, self-originated wisdom, the Source, **the Creator** of all, **before any phenomenon** included in samsara and nirvana existed.

Extensive Explanation

The extensive explanation of the initial cause has three subdivisions:

- 1) the explanation that, before there was anything, the teacher was the basic existential situation, just-that-ness (p97);

- 2) the explanation of the question and answer about the visible and examinable phenomena that come forth from wisdom (p97);
- 3) and the explanation of how everything is the manifestation of unique self-originated wisdom (p106). [85]

Teacher as the Basic Situation

The first subdivision is the explanation that, before there was anything, the teacher was the basic existential situation, just-that-ness.

(r) "Hey Mahasattva! Let your mind enter into the sense organ of hearing. May you understand the words using the sense of hearing. Hey! I am the All-Creating King. I am the Pure Perfect Presence that creates all. Before, when I did not exist, the Source from which phenomena manifest did not exist. Before, when I did not exist, the king who creates phenomena did not exist. Before, when I did not exist, teachers did not exist. Before, when I did not exist, teachings did not exist. Before, when I did not exist, retinues did not exist. Sattvavajra, you should not create some concept. Mahasattva, your state also exists as an emanation of my nature." Thus he spoke.

To encourage (Mahasattva) to listen to what was going to be explained, he (the All-Creating King) said: **"Hey Mahasattva! Let your mind** be directed towards the unceasing, empty luminosity of *rigpa* and **enter into the sense organ of hearing**, which hears what I say. And **may you understand the meaning of the following explanatory words, using the wisdom of the sense of hearing.**

"Hey Mahasattva! I, the teacher, am the All-Creating King. This means that I am the supreme creator of all things. **I am the Pure Perfect Presence that creates all.** This means that I am the source and principle of all things.

"Before, when I, self-originated wisdom, the Teacher Samantabhadra, did not exist and had not appeared, **there could not be found and did not exist the Source from which**

phenomena of the three kayas, such as the animate and inanimate universe, **manifested**. This means that, at the time of the universal primordial base, I was the essence of total, nameless samsara and nirvana. [86]

"Similarly, **before, when I**, the teacher, **did not exist**, there **did not exist the king who creates and governs all phenomena**. **Before, when I did not exist**, there **did not exist** the so-called **teachers** of the three kayas who are governed by the All-Creating King. **Before, when I did not exist**, there **did not exist** the so-called sacred doctrines of the **teachings** taught by the teachers of the three kayas. **Before, when I did not exist**, there **did not exist** all those so-called groups of **retinues** who assemble in places where teachers give their specific teachings.

"Because of this, you, **Sattvavajra**, **should not create some concept** that wonders about the correct way to consider phenomena in terms of existence, non-existence, good, bad, acceptance, rejection, and so forth. Moreover, you should not create any limiting concepts, such as the existence or non-existence of other phenomena. Not only that, but **your state, Mahasattva**, **also does not exist** other than **as an emanation** that arises as the *tsal* energies **of my nature**. I, the All-Creating King, abide without moving from the realm of just-that-ness, the real condition, primordial basic space." [87] **Thus he spoke**. In a similar way, the *Dochu* says:

In the total bliss of Pure Perfect Presence, the completely pure real condition, there is no duality of (karmic) vision and (sentient) being. There is also no duality of container and contents. There is also no duality of buddhas and sentient beings. There is also no duality of virtue and negativity. There are also no phenomena called outer and inner. Do not affirm or deny existence in the source that has no existence.

Questions About Phenomena

The second subdivision is the question and answer about visible and examinable phenomena that radiate from wisdom. It has two subdivisions:

- 1) the question about whether the five Perfections are one or many (p97);
- 2) and the question about just-that-ness, the path to be traveled (p99).

Question About the Five Perfections

The first subdivision is questions about the five Perfections. It has two subdivisions:

- 1) the questions of the retinue (p97);
- 2) and the explanation that, even though conditioned phenomena appear differently, they are nothing other than the one just-that-ness, the real condition (p98). [88]

Question About One or Many

The first subdivision is the questions of the retinue.

(r) Then Sattvavajra questioned the All-Creating King, Pure Perfect Presence: "Hey! You, the All-Creating King, Pure Perfect Presence, are the primordial totality. All phenomena, such as teachers, teachings, retinues, and so forth, are created by you, the creator. Because of this, all phenomena, however they appear, manifest as the creations of you, the creator. Are the teachers one or many? Are the teachings one or many? Are the retinues one or many?" Thus he asked.

After the explanation about the condition of the Teacher, **then Sattvavajra once again questioned the All-Creating King, Pure Perfect Presence: "Hey! You, the Teacher, the All-Creating King, Pure Perfect Presence, the self-originated wisdom of *rigpa*, are the primordial totality, the space of the universal dharmadhatu of all phenomena of samsara and nirvana.**

All phenomena, such as teachers, teachings, and retinues, as well as all times and places, are created by you, the creator, the Teacher, Pure Perfect Presence. Because of this, there does not exist one phenomenon that is not unified in the five Perfections, and all phenomena, however they appear, manifest as the creations of you, the Creator. [89] In this case are the three kaya teachers created by you one essence or many aspects? Similarly, are the teachings of those teachers one or many? Are the retinues one or many?" Thus he asked.

Although this chapter of the text does not explain more than these three Perfections, the Omniscient Guru clearly asserts that both time and place are implied in the reply about the unity or multiplicity of the five Perfections.

Answer About One or Many

The second subdivision is the explanation that, even though conditioned phenomena appear differently, they are nothing other than the one just-that-ness, the real condition.

(r) Then the All-Creating King, Pure Perfect Presence, again spoke: "Hey! Self-originated wisdom is one with its display of everything, but my essence appears with three aspects. The categories of teachers manifest in three types. I am not other than the one just-that-ness. The just-that-ness of the real condition of all phenomena is not other than the Pure Perfect Presence of my state. But the three kaya teachers who manifest from me teach three types of teachings to retinues. Since my essence is one, all retinues of me, the All-Creator, are one, manifesting as my one nature. But there are three different types of retinues, related to the three kaya teachers who manifest from me." Thus he spoke.

After this question, then the All-Creating King, Pure Perfect Presence, again spoke to Sattvavajra: "Hey! Sattvavajra, the real condition, this primordial unity of the spacious Source of sugatas, is the clear light of **self-originated wisdom**. This wisdom is not divided into distinctions that are something other than the

one manifestation, **with its display of everything** of samsara and nirvana. [90] **But**, in terms of the manifestation of conditioned phenomena, **my essence**, the original state, **appears with** the *tsal* energies of **three aspects**: essence, nature, and *thugje* energies. And **the categories of teachers manifest** in the **three types**: dharmakaya, sambhogakaya, and nirmanakaya.

"I am not other than the naturally abiding **one** indivisible essence, **just-that-ness**, the real condition of all phenomena. Similarly, **just-that-ness**, the real condition of all phenomena, however they appear, **is not something other than this Pure Perfect Presence**, *rigpa*, the essence of my state.

"The three kaya teachers who manifest from me teach three types of teachings. They teach the vehicles that guide from the origin of suffering, [91] the vehicles of Vedic asceticism (the three outer tantras), and the vehicles of overpowering means (the three inner tantras) to groups of **retinues**, each of which is educated in a gradual way.

"The retinues of the three kaya teachers manifest from the natural state, the **one** unborn space, **the nature of me**, the All-Creator. **Since** the appearance of the clear light of **my essence is one**, from the very moment that retinues appear **all the retinues of me, the All-Creator, are one**, beyond distinctions. **But**, in their ways of appearing, **there are three different types of retinues** educated by **the three kaya teachers who manifest from me."** Thus he spoke.

Path

The second subdivision is the question about just-that-ness, the path to travel. It has two subdivisions:

- 1) the question about whether there exists or does not exist a path to travel to the level of the All-Creating King of just-that-ness (p100); [92]
- 2) and the explanation of the path to travel to the level of the teacher of the three kayas (p100).

The first subdivision about the path has two subdivisions:

- 1) the question (p100);

2) and the explanation that there really is no path (p100).

Question About Path

The first subdivision is the question about the path.

(r) Sattvavajra asked, "Hey! Teacher of teachers, All-Creating King. Do (the teachings of) the three kaya teachers who manifest from you explain paths that travel to your level or not? If not, can one arrive on your level or not? If the path exists, does one arrive by traveling or by not traveling?"

Sattvavajra asked the All-Creating Teacher the following: "Hey! Teacher of teachers, All-Creating King. Do the teachings of the three kaya teachers who manifest from you, the Teacher, explain paths that travel to the level of you, the All-Creating King, dharmakaya, or not? In the case that there is no path, can sentient beings of the three realms arrive on your level, Samantabhadra, dharmakaya? Or is it the case that they cannot arrive? If it is the case that there is a path to travel, does one arrive at the level of the goal by traveling or by not traveling this path?" Thus he asked.

Answer About Paths

The second subdivision is the explanation that there really is no path.

(r) "Hey Mahasattva, listen. In (the teachings of) the three kaya teachers who manifest from me, there does not exist a path to travel to my level. (All phenomena) display the self-originated wisdom of my state. For the retinues of those three kaya teachers, there are five paths of total liberation, each of which displays the paths of all buddhas of the three times. The five paths of the five self-originated wisdoms are the five aspects: attachment, aversion, stupidity, pride, and jealousy. These five aspects of self-originated wisdom are the paths of all (retinues)." Thus he spoke.

The teacher replied to these questions in the following way: **"Hey Mahasattva! Please listen.** [93] **In the teachings of the three kaya teachers who manifest from me, the All-Creator, there does not exist a path to travel to the level of me, the primordial lord, Samantabhadra. Why? All phenomena display the essence of total self-perfection, the primordial, uncompounded clear light, the self-originated wisdom of my state.** There is no destination to travel to that is other than this wisdom.

"Because there is no path other than self-originated wisdom, **for the assembled retinues of these three victorious kaya teachers there is nothing other than the five aspects of wisdom, the paths of total liberation.** These constitute the primordially unobscured, pure state of self-originated wisdom, the uncompounded, fundamental real condition. [94] Each of these aspects **displays the paths of all buddhas of the three times--**present, past, and future.

"What are these **five paths of the five self-originated, uncompounded wisdoms?** They **are the five aspects: attachment,** which is never something other than the dimension of the real condition; **aversion,** which does not abide as a dualistic phenomenon of object and subject; **ignorance,** which has no concept of acceptance and rejection; **pride,** whose self-originated wisdom, Presence Itself, is superior to all phenomena; **and jealousy,** which has no room for some ordinary phenomenon in the real condition. These **five aspects of self-originated wisdom are the paths of all** retinues of the three kaya teachers." [95] **Thus he spoke.**

Five Paths

The second subdivision explains the path to travel to the level of the teacher of the three kayas. It has three subdivisions:

- 1) the question about the five paths (p101);
- 2) the question about the definitions of those paths (p102);
- 3) and the reply (p102).

Question About the Five Paths

The first subdivision is the question about the five paths.

(r) **"Teacher of teachers, All-Creating King. Concerning the teachings about the five paths of self-originated wisdom, please (explain) how 'self-origination' originates. What is the justification for the label 'wisdom'? What is the meaning of the label 'path'? Please explain the way in which these five aspects--attachment, aversion, stupidity, pride and jealousy--constitute the meaning of the five paths." Thus he asked.**

Question About Definitions of the Five Paths

The second subdivision is the question about the definition of those five paths.

Again the retinue asked, **"Teacher of the three kaya teachers, All-Creating King. Concerning the teachings to the retinues of the three kaya teachers about the five paths of self-originated wisdom, now please explain the way in which 'self-origination' originates. Also, what is the justification and reasoning for the label 'wisdom'? What is the reason for and the meaning of assigning the label 'path'?"**

"All 84,000 conceptual divisions, based on the extensive classification of aspects, come from the *tsal* energies of the Source for what the text calls attachment, aversion, ignorance, pride, jealousy, and so forth. Because all these divisions are actually nothing other than self-originated wisdom, Presence Itself, they are grouped together. [96] When all these are summarized, they are summed up in the five self-originated wisdoms. The retinue requested: May the teacher please explain how these five aspects are the meaning of the five paths." Thus he spoke.

Answer About the Five Paths

The third subdivision is the reply about the paths.

(r) "Hey Mahasattva! Concerning the paths of the five aspects of self-originated wisdom, 'self-originated' means arisen without causes and conditions. 'Wisdom' means unceasing clarity. The meaning of 'path' is that it is not necessary to travel, because (wisdom is) beyond causes and conditions. The five self-originated, untravelable (wisdoms) are the five paths. The meaning of 'desire' is the wish (to know) that phenomena are the state. 'Attachment' means attachment to this desire for the state. The meaning of 'intention' is that one abides in the unborn essence. 'Hostility' means to be opposed to the various magical displays. The meaning of 'stupidity' is that non-conceptual contemplation has nothing to differentiate or exclude in the absolute equality of the real condition. The meaning of 'I' is unmistakable Pure Perfect Presence that is primordially victorious as just-that-ness. (Jealousy) acts jealously regarding the affirmation and negation of being and non-being within the one just-that-ness of everything. These (wisdoms) constitute the five paths beyond travel."

The All-Creating Teacher replied to the question of Mahasattva, explaining the definitions of **the paths of these five aspects of self-originated wisdom**. "Self-originated" means that the unceasing *tsal* energies of Pure Perfect Presence, primordially self-originated, uncompounded *rigpa*, **arise and manifest without** the new creation of any **causes and conditions**. This is the explanation based upon the unborn nature.

"**Wisdom**" means the totally self-perfected, unfabricated display, the **unceasing clarity** of natural light. This is the explanation based upon the unobstructed *dang* energies. [97] The indivisible clarity and emptiness of total wisdom naturally abides, beyond characteristics and judgments.

Here is the reason for labeling these five (emotions)⁸⁹ as the "path": the **meaning** is that **it is not necessary to now newly travel, because** all journeys and travelers are primordially and perfectly present already on the level of unexcelled wisdom. This

⁸⁹ The five negative emotions, also known as the five poisons, are stupidity, attachment, pride, aversion, and jealousy.

unfabricated **wisdom is beyond** new production through **causes and conditions**. The *Namkhai Tha Dang Nyampa* says:

The unexcelled level of unfabricated understanding is primordial enlightenment in samsara itself.

For these reasons, **the five self-originated**, uncompounded wisdoms **are the five paths, which** have not been not traveled, **are not traveled**, and will not be traveled. These five are the causes that make the appearances of everything of samsara and nirvana manifest. The *Kunsal* says: [98]

(These five emotions are) the paths of samsara and nirvana, on which production and sustenance are inseparable.

Here are the definitions of each of these five wisdoms.⁹⁰ The word **"desire"** means the desire and realization **that all phenomena** of samsara and nirvana **are** total self-originated wisdom, **the one state**, Pure Perfect Presence, *rigpa*. **"Attachment"** means that one does not move away from *rigpa*, that one is **attached to this desire for the state** of the Pure Perfect Presence, the real condition; one is attached to remaining in the essence of this total state.

"Intention" is a word related to intellect or mind; the meaning is that one **abides** primordially **in the unborn essence**. **"Hostility"** means to turn one's back on and **be opposed to the various** samsaric manifestations, the **magical displays** of Presence, because manifestations have no concrete existence.

⁹⁰ These five definitions interpret the Tibetan two-syllable names of the "negative" emotions in a "positive" light: attachment (*'dod chags*, desire-attachment to the empty wisdom of illusory manifestations); aversion (*zhe sdang*, intention-hostility to the concreteness of illusory manifestations); stupidity (*gti mug*, non-differentiation of illusory manifestations); pride (*nga rgyal*, I-victorious in the Presence of illusory manifestations); and jealousy (*phrag dog*, space-restriction for affirmation and negation of illusory manifestations). The common perception is that negative, poisonous emotions block wisdom. Here the two-syllable word for each negative emotion is interpreted with positive meaning, the recognition that everything is already the wisdom of enlightenment.

"Stupidity" means that non-conceptual contemplation has nothing at all to differentiate and exclude in this realm that constitutes absolute equality, the real condition of all appearances of phenomenal entities. [99]

The syllable **"I"** (related to pride) **means unmistakable Pure Perfect Presence**, the essence of the authentic condition. Presence is **victorious** over all vehicles involving impure conceptual phenomena and effort, because presence **primordially** abides as the essence, **just-that-ness**, the real condition.

"Jealousy" means that **all** phenomena of the universe of samsara and nirvana abide **in the one** total, ineffable, transcendent realm of **just-that-ness**, the real condition. Jealousy **acts mistrustfully regarding all affirmation and negation of existence and non-existence, eternalism and nihilism, being and non-being**, and so forth, which have no concrete existence in this realm of the authentic condition. Jealousy limits reality space for conceptual characteristics about the dimension of the real condition.

Thus the *Trulde* says: [100]

Sattvavajra prayed, "I want to understand the one Pure Perfect Presence, the state, the meaning of the natural level of the five poisonous emotions. 'Desire' means the desire (to understand) that the three realms are enlightenment. 'Attachment' means attachment to the realm of the real condition. My mind understands that this is (the meaning of) desire-attachment. 'Intention' means the intention (to understand) the meaning of Pure Perfect (Presence). 'Hostility' means hostility toward the phenomena of samsara. My mind understands that this is aversion. 'Speaking' means speaking about the meaning of the real condition. 'Deception' means deception about the phenomena of samsara. My mind understands that this is stupidity. 'I' means Pure Perfect Presence. 'Victorious' means victorious over all vehicles. My mind understands that this is pride. 'Confines' means the dimension of the space of the real condition. 'Restrict' means to restrict all

conceptual characteristics. My mind understands that this is jealousy.

This quotation explains the definitions of the five paths of self-originated wisdom, which are beyond travel. [101]

All Is Wisdom

The third subdivision explains how everything is self-originated wisdom. It has two subdivisions:

- 1) the explanation that the three realms are self-originated wisdom (p106);
- 2) and the explanation of the definitions of those realms (p107).

Wisdom of Three Realms

The first subdivision explains that everything is self-originated wisdom.

(r) "Hey Mahasattva! Listen. All phenomena, however they appear, arise from these five paths of self-originated wisdom. The Desire Realm is self-originated wisdom. The Form Realm is self-originated wisdom. The Formless Realm is self-originated wisdom. Because they were created by me, the All-Creating King, all my creations are the nature of wisdom. Nothing of the six lokas of sentient beings of the three realms is taught by me to be other than self-originated wisdom. Pure Perfect Presence that does not include those manifestations is not taught by me, the ancestor of all buddhas."

"Hey Mahasattva! You listen. All phenomena of peaceful nirvana and all phenomena of samsara included in appearance and existence, however they appear, arise from these five paths of self-originated wisdom. Because of this, the manifestation of the Desire Realm is accordingly the manifestation of the nature of self-originated wisdom. The Form Realm is the directly manifesting, natural *tsal* energies of self-originated wisdom. The Formless Realm is self-originated

wisdom. Why is this so? Because everything was created by me, the All-Creating King, Pure Perfect Presence, all phenomena of samsara and nirvana, created by me, are primordially the nature of self-originated wisdom. [102] Thus, some **Pure Perfect Presence that does not include these manifestations** of the six lokas of the three realms **is not taught by me, the All-Creating King, the Teacher, the ancestor of all buddhas."**

Definitions of Three Realms

The second subdivision explains the definitions of the three realms.

(r) **"The essence of me, the All-Creating King, is explained with the three aspects of the real condition. The non-material (phenomena) of the real condition, which do not appear, constitute the Formless Realm. The material magical displays, which do appear, constitute the Form Realm. Joyful and sorrowful (effects) manifest through the nature of *thugje* wisdom energies. To exhaust these (appearances), the Desire Realm manifests through *thugje* energies."** Thus he spoke.

"What is the definition of these so-called three realms? The essence of me, All-Creating King, is explained with the three aspects of the real condition: emptiness, clarity, and *thugje* energies. The non-material (phenomena) of the non-conceptual real condition, which do not appear and are the primordially unborn essence, constitute the "Formless Realm" of Pure Perfect Presence. [103]

"The material magical displays, which do appear, constitute the "Form Realm" of Pure Perfect Presence.

"Various appearances of joyful and sorrowful effects from good and bad causes manifest through the nature of unceasing *tsal-thugje* energies. To exhaust these (appearances), the Desire Realm arises as emanations and manifests through the *thugje* energies of unceasing, natural *tsal* energies. This concludes the explanation (of the three realms)." Thus he spoke.

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the third chapter, which explains that *The All-Creating King Is the Source of All Creations That Arise*.

This completes the commentary on the chapter entitled *From the All-Creating King, Pure Perfect Presence, the third chapter, which explains that The All-Creating King Is the Source of All Creations That Arise*. [104]

Explanation of the Natural State (Chapters 4-53)

The second subdivision is the extensive explanation of the natural state. It has three subdivisions:

- 1) the explanation that all phenomena are primordially pure as the All-Creating state (p108, chapters 4-10, volume 1);
- 2) the explanation that the real condition is beyond achievement or elimination (chapters 11-40, volumes 2-4);
- 3) and freedom from actions, struggles, and characteristics (chapters 41-53, volumes 4-5).

Phenomena Are Primordially Pure (Chapters 4-10)

The first subdivision explains that all phenomena are primordially pure as the All-Creating state. It has seven chapters: 4 (p109), 5 (p116), 6 (p124), 7 (p172), 8 (p198), 9 (p221), 10 (p261).

Chapter 4 - *Names of My State*

The first of these seven chapters is chapter four, about the direct manifestations of the All-Creator included in root mind. It has two subdivisions:

- 1) the brief explanation of the mode of being (p109);
- 2) and its extensive explanation (p109).

Brief Explanation

The first subdivision is the brief explanation of the mode of being of the direct manifestations of the All-Creator.

(r) Then the All-Creating King, Pure Perfect Presence, taught this explanation of his names (to clarify the meaning of) the essence of the state.

After explaining Pure Perfect (Presence), **then the All-Creating King, Pure Perfect Presence, taught this extensive explanation of his names** to clarify (the meaning of) **the essence of the state.**

Extensive Explanation

The extensive explanation of the direct manifestations of the All-Creator has three subdivisions:

- 1) the instruction to understand that everything is unified in the all-creating state (p109);
- 2) the explanation of the meaning of the all-creating state (p110);
- 3) and how, when the meaning is understood, one realizes that everything is the same spontaneous perfection (p115). [105]

Everything Is Included in the State

The first subdivision is the instruction to understand that everything is unified in the all-creating state.

(r) **"Hey Mahasattvavajra! You please listen. I am primordial self-originated wisdom. I am the primordial Source of all phenomena. I am the All-Creating King, Pure Perfect Presence. My names should be understood by Sattva. When my names are understood by Sattva, all phenomena, without exception, will be understood."**

"Hey Mahasattvavajra! You please listen." Explaining the first synonym for his name, the King says, **"I, the All-Creating Teacher, am primordial self-originated wisdom, and not some combination using causes and conditions."** Explaining the second synonym for his name, he says, **"I am the primordial nucleus and Source of all phenomena of the animate and inanimate universe."** Explaining the third synonym for his name, he says, **"I am the All-Creating King, Pure Perfect Presence. These three synonyms for my names should be understood by you, Sattvavajra. When the meanings of my three names are correctly understood by Sattvavajra, the essence of all phenomena, without exception, however they appear, will be understood. For this reason, I will precisely explain the meanings of these names."** [106]

Explanation of the Meaning

The second subdivision is the explanation of the meaning of the all-creating state. It has three subdivisions:

- 1) everything is self-originated wisdom (p110);
- 2) the state is the essence of all Perfections (p111);
- 3) and the definitions of the names (p112).

All is Wisdom

The first subdivision is the explanation of how everything is self-originated wisdom.

(r) **"This Source named 'I' is the source of all phenomena. 'Self-originated' means that the source is beyond causes and conditions. Thus I am beyond all struggle and achievement.**

'Wisdom' means unceasing and unobscured. Thus I display all phenomena."

"Here, **that** which is **named 'I'** means the **source**. Why is it the source? It **is the source** because it is the birthplace **of all phenomena** of samsara and nirvana.

" **'Self-originated' means that** the uncompounded real condition of the essence **is beyond causes** for initial arising **and conditions** for later disappearance. This essence is **the source** of all concrete, visible phenomena. **Thus I am** the meaning of **beyond all struggle and achievement**.

" **'Wisdom' means** that I never **cease**, because I was never born. **And 'wisdom' means unobscured**, because the uncompounded essence has no action or agent of obscuration. It also means that there is no end to the magical manifestations that arise, and that there is no obscuration of the appearance of the natural clear light. **Thus I** unceasingly **display** the *rol-tsal* energy manifestations of **all phenomena**." [107]

Essence of All Perfections

The second subdivision is the explanation that the state is the essence of all Perfections.

(r) " **'I' is a label for Pure Perfect Presence. 'Primordial' means abiding from the very beginning. 'All phenomena' means that all teachers are the real condition, all teachings are the real condition, and all retinues, places, and times are the real condition. There does not exist one phenomenon that is not the real condition. 'Source' means the source from which everything arises. The three teachers arise from the essence of Pure Perfect Presence. The three teachings arise from this Presence. The retinues, places, and times arise from this Presence. Thus I am the Source from which everything arises."**

"The word **'I'**, as the source of all phenomena, **is a label for Pure Perfect Presence, rigpa. 'Primordial' means abiding initially, from the very beginning. 'All phenomena' means all the**

phenomena of samsara and nirvana. If we summarize phenomena, they are contained in the five Perfections. The explanation here is based on the Perfections: **All three kaya teachers are the essence of Pure Perfect Presence, total primordial emptiness, the real condition.** Similarly, **all three types of teachings of those teachers are not something other than this natural wisdom, the real condition.** [108] **All students, places, and times are the essence of the totally transcendent, inexpressible, empty luminosity of the real condition.** Thus it is said that **there does not exist one phenomenon of samsara and nirvana that is not Pure Perfect Presence, total emptiness, the real condition.**

" **'Source' means the source from which all phenomena arise. The three teachers of the three kayas arise from the essence of Pure Perfect Presence, which does not exist as anything at all. The three teachings taught by these teachers arise from this Presence. The students who assemble for these teachers, the places where they reside, and the times when teachers and students meet together arise from this Presence. Thus, Pure Perfect Presence is the Source from which all phenomena arise.**" [109]

Definition of the Names

The third subdivision explains the definitions of the names. It has two subdivisions:

- 1) the definition of Perfection (p112);
- 2) and the definition of Pure Perfect Presence (p113).

Definition of Perfection

(r) **"I am the source, the state of presence, the creator of all phenomena, without exception. 'All' means all phenomena. What does all phenomena include? Everything is completely included in (the five Perfections): teachers, teachings, retinues, places, and times. 'Creator' means the agent. Because I create all teachers, teachings, retinues, times, and places, I am the agent of self-originated wisdom. 'King' means that the source**

of self-originated wisdom is superior to all agents who create. The King is superior to any other creators of phenomena."

"I, the Teacher, self-originated wisdom, am the source of all phenomena, the state of Pure Perfect Presence. I create all phenomena of samsara and nirvana, without exception. 'All' means all phenomena. What does 'all phenomena' include? To summarize, there does not exist any phenomenon that is not encompassed by the five Perfections. Because of this, everything is completely included in (the five Perfections): teachers, teachings, retinues, places, and times. 'Creator' means the agent who creates these phenomena. [110] I am the agent who creates all these five categories: teachers of the three kayas, the three vehicles of teachings explained by the teachers, the retinues who need education, the places where the teachers and retinues reside, and the times of the Perfections. Because of this, I am the so-called agent of self-originated wisdom. 'King' means the source of this empty, luminous self-originated wisdom beyond explanation. Because this source cannot be altered or transformed by anything, it is superior to all agents who create. Because the source does not exist as a dimension that can be governed by anyone, I am the King, superior to all phenomena and any other creators of phenomena. No phenomenon is something other than this unique self-originated wisdom. The definitions of (five) Perfections can be understood through these explanations of the All-Creating King, the Creator of all Perfections, dharmakaya."
[111]

Definition of Pure Perfect Presence

(r) "The meaning of 'Pure' is the following: because Pure Perfect Presence, the Source, is self-originated and primordially pure, and because everything created by the All-Creating King is already totally pure in the dimension of Samantabhadra, the Source is 'Pure'.

"The meaning of 'Perfect' is the following: this Source, self-originated wisdom, pervades all and is totally Perfect in everything, such as beings, their karmic visions, everything encompassed by the universe and its beings, all buddhas of the

three times, sentient beings of the six classes in the three realms, and just-that-ness. Thus, the Source is 'Perfect'.

"The meaning of 'Presence' is the following: this Source, self-originated wisdom, infuses, governs, and clearly delineates the entire animate and inanimate universe of beings and their karmic visions. Thus, the Source is 'Presence'. Beyond causes and conditions, the Source creates and governs everything."

"What is the definition of "Pure Perfect Presence"? The meaning of 'Pure' is the following: Pure Perfect Presence, the Source from which all phenomena arise, is the primordially pure, the self-originated essence, *rigpa*. It is not like something that is newly made pure using causes and conditions, such as the two accumulations.⁹¹ All phenomena created by the All-Creating King, the cause, are already totally pure in the non-conceptual, pure dimension, total bliss, Samantabhadra, the pure domain of all experience. Because of this, the Source is 'Pure'.

"The meaning of 'Perfect' is the following: this source, all-pervading self-originated wisdom, the essence of Sugatas, is the perfected real condition, the essence of all phenomena that arise through natural *tsal* energies, such as the compounded phenomena of karmic visions from the five elements, [112] sentient beings with their five aggregates, the outer universe, the inner beings, all buddhas who appear in the three times, sentient beings of the six classes included in the three realms, and all un compounded phenomena, such as just-that-ness. Because the Source pervades everything in the same way that space (is all-pervading), the Source is 'Perfect'.⁹²

"The meaning of 'Presence' is the following: this Source, self-originated wisdom, unceasingly radiates the discerning prajña of its uninterrupted *tsal-dang* energies. It clearly delineates all

⁹¹ The two accumulations are the accumulation of merits and the accumulation of wisdom. In dzogchen atiyoga the two accumulations are already primordially complete, without effort.

⁹² The Tibetan word "*chub*" includes the following meanings: perfect, complete, pervasive, consummate, and maximum.

appearances, existences, worlds, and beings by unobstructedly infusing and governing. Thus, the Source is 'Presence'. [113]

To summarize, the text says that what abides as the origin and **Source** of all phenomena, total self-originated wisdom, is **beyond causes and conditions, creates everything, and governs all** of the animate and inanimate universe."

How One Realizes

The third subdivision is how, when the meaning is understood, one realizes that everything is the same spontaneous perfection.

(r) "Hey Mahasattva! When you understand my essence, you will understand all teachers. You will understand all teachings. You will know the ideas of retinues. All times and places become one. Because all phenomena are me, when you know my essence, you know all phenomena. Thus you will transcend all actions, actors, struggles, and achievements. You will be effortlessly self-perfected." Thus he spoke.

"Hey Mahasattvavajra! If you understand my totally luminous, empty dharmakaya essence, self-originated wisdom, *rigpa*, all-creating Pure Perfect Presence, you will understand that it cannot be conceived as something, that it cannot be recognized to be a specific thing, that it is not a dimension of action and effort, that it is beyond intellect attached to qualities, that it is free from the limitations of dualistic vision, that its duality has no nature, that its manifestations have no essence, that its emptiness never ceases, that it is not a foundation for union, [114] that it is beyond good and bad, acceptance and rejection, that it does not fall into partialities and limitations, and that it is like experiencing the essence of all-pervading space. Then you will understand the real condition of all teachers of the three kayas. You will understand the meaning of all their teachings. You will know all the various thoughts of retinues. And, beyond differentiation and exclusion, you will know the meaning of the real condition, the unity of the essence of all times and places.

"Because all phenomena of the universe of samsara and nirvana **are** precisely the display of the *rol-tsal* energy manifestations of **me**, the All-Creator, what is the need for and value of knowing and understanding this? **If you** know and **understand** precisely **this** unerring condition, **my essence, you will know** in an unerring way, beyond removal or addition, the primordial liberated essence of **all phenomena** included in the three aspects: samsara, nirvana and path. Because of this, **you will transcend** the concepts of **actions, actors, struggles, and achievements**. [115] **You will** instantly (**accomplish**) the permanent goal on the victorious level, Samantabhadra, dharmakaya, **self-perfection beyond striving** and beyond any hope, fear, negation, or affirmation." **Thus he spoke.**

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the fourth chapter, which explains *The Names of My State*.

This completes the commentary on the chapter entitled *From the All-Creating King, Pure Perfect Presence, the fourth chapter, which explains extensively The Names of My State*.

Chapter 5 - The Essential State

The second subdivision of the explanation that all phenomena are the primordially pure state of the All-Creator is chapter five, about how everything comes from the All-Creating State. It has two subdivisions:

- 1) the preliminary, brief summary of the essential state (p116);
- 2) and the extensive explanation of the essential state (p117).

Brief Summary

The first subdivision is the preliminary, brief summary of the essential state.

(r) **Then the All-Creating King, Pure Perfect Presence, explained to Sattvavajra the essential meaning, the conclusion of teachings, the essence of the state.**

After explaining the synonyms for his name, **then the All-Creating King, Pure Perfect Presence, explained to the students of the retinue, including his principal disciple, Sattvavajra, the essential meaning, the unique dzogchen knowledge, the real condition, self-originated wisdom, Presence Itself, the conclusion of all teachings, the essence of the teacher's state.** [116]

Extensive Explanation

The second subdivision is the extensive explanation of the essential state. It has three subdivisions:

- 1) the many vehicles manifesting from the just-that-ness of space are nothing other than the real condition of the state (p117);
- 2) the explanation that the meaning of the state is comparable to space (p119);
- 3) and the definitive, universal metaphor for the real condition (p120).

Vehicles Are the State

The first subdivision is the explanation that the many vehicles manifesting from the just-that-ness of space are nothing other than the real condition of the state.

(r) **"Hey Mahasattva! Listen. My essence is as follows: its existence is not other than one. Its display displays in two types. Its arising arises as nine vehicles. Its conclusion is concluded in dzogchen."**

"Hey Mahasattva! Please listen. My essence, self-originated wisdom, the teacher, is as follows: its existence is not other than the one self-originated wisdom, rigpa, Pure Perfect Presence, the real condition. My essence abides as the state of the

unique *thigle*, dharmakaya, in which all phenomena are primordially non-existent."

Nevertheless, because sentient beings have the two kinds of ignorance⁹³--from natural causes and from conceptual conditions--they do not understand the state of the real, existent condition. Instead they experience various illusory, non-existent samsaric visions. As methods to understand self-originated wisdom, the authentic condition, there are multiple vehicles that appropriately **display** for the specific mind of each student. The vehicles **display in two types**: vehicles of the world and vehicles that transcend the world. [117] The *Dochu* says:

"Two" indicates different types: vehicles of the world and vehicles that transcend the world.

Within the vehicles that transcend the world, there are internal subdivisions. **The arising** of this essence **arises as nine stages of vehicles**,⁹⁴ in three sets of three vehicles, based on the high, medium, or low capacity of students. There is high of high, (medium of high, low of high, high of medium, medium of medium, low of medium, high of low, medium of low, and low of low). In the same way that the whole universe, with its beings, is contained in the dimension of space, the **conclusion** of the multiplicity of vehicles **concludes in dzogchen**, self-perfection, self-originated wisdom, the real condition, without differentiation or exclusion. [118] The *Dochu* says:

The whole animate and inanimate universe, including all buddhas, sentient beings, and manifesting vehicles, is concluded in dzogchen, Presence Itself. All vehicles abide

⁹³ The two kinds of ignorance are non-recognition of our innate nature and conceptual unawareness based upon the application of labels. Alternatively, the two kinds of ignorance are ignorance of the real empty condition and ignorance of cause and effect.

⁹⁴ The nine vehicles are worldly vehicles, hinayana, mahayana, kriyatantra, upayatantra, yogatantra, mahayoga, anuyoga, and atiyoga. Alternatively, the nine vehicles are sravakayana, pratyekabuddhayana, mahayana, kriyatantra, upayatantra, yogatantra, mahayoga, anuyoga, and atiyoga.

in dzogchen, displaying their meanings. Everything is me, Samantabhadra, the teacher of all buddhas.

Space Is the Meaning

The second subdivision is the explanation that the meaning of the state is comparable to space.

(r) **"Its being is Pure Perfect Presence. Its place abides in the dimension the real condition. Its clarity shines in the space of *rigpa*. Its pervadingness pervades all dimensions and beings. Its arising arises in all beings and their experiences. It has no explainable, concrete characteristics. It is not some perceived object. It is not some perception communicated in words. The Source does not arise from a cause and it transcends all verbal labels."**

So if the meaning of all vehicles is concluded in dzogchen, what is the **being** of this meaning of dzogchen? It is **the Pure Perfect Presence** that was explained earlier. [119] Presence recognizes the nature of self-originated wisdom, *rigpa*, the authentic condition of phenomena. In order to point out some characteristics of Presence, (the Teacher explains) the **place** where Pure Perfect Presence always **abides--the** total empty, unborn **dimension of the real condition**.

Never moving away from the real condition, the **clarity** of Presence primordially **shines**, without obscuration, **in space**, the unborn dimension, with its unceasing, self-perfected manifestations of clear light, the nature of Pure Perfect Presence, *rigpa*.

Without union or separation, **all-pervading** Presence, the real condition, primordially **pervades all** constituents of outer **dimensions** and inner **beings** with ultimate space.

Presence **arises** with unceasing *rol-tsal-dang* energies, manifesting the entire display of **all** samsara and nirvana, including the animate and inanimate universe, **beings and their experiences**, and so forth.

But Presence **has no concrete characteristics** and no essence **that can be** distinguished and **explained**, with explanations such as "the intrinsic essence of Presence is like this," and so forth. [120]

Presence **is not** a specific characteristic that exists as a concrete **object** somehow **perceived** by non-conceptual consciousness.

Presence **is not some perception** understood through logical inference based upon the precepts and arguments of conceptual mind. And it does not exist as some universal object that excludes what is **communicated in words**.

Thus, **this** self-originated, uncompounded Pure Perfect Presence, the **source** of all phenomena, **does not arise from** some **causal** production. Presence does not have any conceptual limitations, such as existence, non-existence, being, non-being, samsara, nirvana, good, bad, and so forth. Because Presence **transcends all verbal labels** and definitions, such as "it is this or that", the essence of Presence, the real condition, is completely unrestrained, free from limitations, and beyond objects and concepts. [121]

Universal Metaphor

The third subdivision is the definitive, universal metaphor for the real condition. It has two subdivisions:

- 1) that which is established by the three aspects: example, meaning, and signs (p120);
- 2) and the explanation that one should not try to understand using some other example (p123).

Example, Meaning, and Signs

The first subdivision is that which is established by the three aspects: example, meaning, and signs.

(r) **"If you want to definitively understand this state, the example is space, the meaning is the unborn real condition, and the signs are the unceasing (energies of) Presence Itself.**

The space-like real condition is pointed out with the example of space. The real condition beyond reference can be explained by characterizing it as 'beyond reference'. That which is beyond expression in words is the non-referential ultimate sense, which is communicated with the words 'cannot be communicated'. This explanation of the state elucidates the ultimate sense. You should use these three (ideas) to understand my state.'

If you want to definitively understand the unmistakable authentic **state**, the intended meaning, Pure Perfect Presence, the All-Creator, it is necessary to understand on the basis of three aspects: example, meaning, and sign. **The example** to point out self-originated wisdom, Presence Itself, **is space**. The *Changchub Semkyi Do* says:

The example for all phenomena is space. Everything arises from pure space. Pure Perfect Presence, the source of all phenomena, is like space because everything appears within space. Pure Perfect Presence beyond causes is like space because it is not born. [122] Pure Perfect Presence beyond secondary conditions is like space because it does not cease. Pure Perfect Presence beyond antidotes is like space because it conquers everything. Pure Perfect Presence beyond pointing out is like space because it cannot be explained. Pure Perfect Presence beyond obscuration is like space because it is totally radiant. Pure Perfect Presence that creates everything is like space because it manifests the universe. If you examine the profound meaning of self-origination, it is like ultimate, unborn space. Because all phenomena of appearances, beings, existence, labels, and circumstances have no ultimate essence, space is the example for unborn (Presence). All phenomena are considered to be like space.

The **meaning** pointed out by this example **is** that the Source, **the real condition**, encompasses all phenomena of samsara and nirvana. The Source is the natural state that manifests

the enlightenment of primordial, **unborn**, ineffable self-originated wisdom, dharmadhatu. [123] The *Changchub Semkyi Do* says:

In correspondence with this (space) example is the phenomenon called "meaning". This meaning is "unborn". Because the essence of unborn (meaning) has no cause and cannot be produced, Presence has no cause and cannot be produced. Although existent phenomena are produced through causes, the meaning of "unborn" is that the space of (these existent) phenomena has no cause. All phenomena are unborn. "Unborn" refers to the manifest enlightenment of Pure Perfect (Presence).

The essence of uncompounded Presence Itself is like the space of ineffable, unborn dharmadhatu. **The signs** of completely understanding this essence **are** the self-arising, **unceasing** *dang-tsal* energies of primordial, unborn **Presence Itself**. [124] The *Chöying Rinpochei Dzö* says:

The signs are all the manifesting *tsal* energies. When these energies manifest, there is no ground of manifestation and no agent of manifestation. The name assigned to these manifestations is impartial, equal, all-encompassing "space".

These three aspects--example, meaning, and signs--combine to **point out** that all phenomena of the universe are the unborn **space-like real condition**, beyond ideas and communication.

Although things appear within **the non-referential real condition** as objects with conceptual characteristics, the real condition **can be explained by characterizing it as "beyond reference"**, in that one recognizes the nature of the signs--the unceasing, essenceless *tsal* energy manifestations. [125]

This real condition beyond thought and description, whose meaning is **beyond expression in words, is the non-conceptual, non-referential, ultimate sense, which is communicated with**

the words "it cannot be communicated" and "it is beyond thought and description".

The **explanation** of the real condition, the natural state of Pure Perfect Presence, is **given** using example, meaning, and signs. (These three topics) **elucidate the ultimate sense**, the nature of all-creating Pure Perfect Presence. This is why the root text says, "**You should** use these three (topics)--example, meaning, and signs--to correctly **understand my** all-creating **state**, the unborn universal meaning."

No Other Example

The second subdivision is that one should not try to understand using some other example.

(r) "**You must use these three (topics) to understand my state. If you do not understand my state using these (three topics), no matter what sounds and words are used to explain my state, you will never meet me. I remain invisible when you deviate from me, so you do not see the Source of phenomena.**" Thus he spoke.

"**You must use these three topics--example, meaning, and signs--to understand the non-conceptual wisdom, my empty, luminous state, the All-Creating King. But if, to the contrary, you do not understand my state using these three topics--example, meaning, and signs--no matter what sounds and words are used to explain and communicate, and no matter what examples are used to point out my state in some other way, you will never meet me, dharmakaya knowledge, the All-Creating King, Pure Perfect Presence.** [126]

"Why? Because, however much you think and analyze something else about the natural condition beyond reference, imagination, and concepts, you **deviate from** the total, transcendent, inexpressible knowledge of **me. Because my** essence **remains invisible** and obscured by the conceptual characteristics of intellectual analyses, **you do not** authentically see self-

originated wisdom, *rigpa*, the Source of phenomena." Thus he spoke.

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes chapter five, about *The Explanation of the Essential State*.

This completes the commentary on the chapter named *From the All-Creating King, Pure Perfect Presence*, the fifth chapter, about *The Explanation of the Essential State*.

Chapter 6 - One Root

The third subdivision of chapters four through ten, which explain that all phenomena are the primordially pure state of the All-Creator, is chapter six. Chapter six explains that the just-thatness of the All-Creator is the nature of the Perfections. It has two subdivisions: [127]

- 1) the brief introduction (p124);
- 2) and extensive explanation (p125).

Brief Introduction

The first subdivision is the brief introduction that the All-Creator is the nature of the Perfections.

(r) Then the *All-Creating King, Pure Perfect Presence*, spoke these words to explain that the essence of all phenomena is dzogchen.

After explaining the unborn essence, the universal meaning, dzogchen, the real condition, the ground for the emanation of all vehicles, **then the All-Creating King, Pure Perfect Presence, spoke the following words to explain that the essence of all phenomena** of samsara and nirvana is primordial, unsought, self-perfected, effortless **dzogchen**.

Extensive Explanation

The second subdivision is the extensive explanation that the just-that-ness of the All-Creator is the nature of the Perfections. It has two subdivisions:

- 1) the explanation of the original base of everything, just-that-ness, the primordially abiding essence (p125);
- 2) and the extensive explanation, using question and answer about this essence (p127).

Original Base

The first subdivision is the explanation of the original base of everything, just-that-ness, the primordially abiding essence.

(r) "Hey! Sattvavajra, listen to these words. I, the All-Creating King, initially establish my phenomena. The direct manifestations of my phenomena teach my nature to you. When teaching my essence, I also point out the meaning through words and sounds. When I teach my nature, you will see. When I teach this essence, you will know the meaning of A. When I teach the words, you will hear the meaningful sounds." After saying this, he remained in the nature of all phenomena, without speaking.

"Hey! Mahasattvavajra, listen to the following words and focus your mind on them. I, the All-Creating King, initially establish the interdependence of the unceasing *rol-tsal* energy manifestations of all my phenomena, my arising nature. What is the need for this? [128] The direct manifestations of my phenomena, the nature of the five Perfections, are intended to teach my teacher nature to retinues, such as you, Sattvavajra. When teaching my essence based upon this teaching of my nature, I also point out the meaning of the unborn essence using words and sounds to explain that these directly perceived phenomena of my nature have no independent self-nature. When I teach the precise authentic condition of these phenomena, my nature, Pure Perfect Presence, you will see that all phenomena are

the one self-originated wisdom, empty luminosity beyond communication. [129] Garab Dorje said:

Why is there manifestation? Because there is emptiness.
Why is there emptiness? Because there is manifestation.

This (manifesting emptiness) is also spoken about in ordinary vehicles, as follows:

Relative truth is method. Ultimate truth is the source of the method.⁹⁵ Whoever does not understand the difference between these two enters a bad path of distorted concepts.

Glorious Nagarjuna also understood the principle of essential knowledge, that all phenomena are totally interdependent and conclusively unborn.

"When I teach that uncompounded, empty *rigpa*, the essence, Pure Perfect Presence, is beyond conceptual characteristics, **you will** come to directly **know this** meaning of unfabricated total equality, the unborn essence, the meaning of A."⁹⁶
[130] **When I teach the words** to explain this, future generations **will hear the** communication in many **meaningful sounds**. Hearing these meaningful sounds, they will be able to precisely understand the knowledge of ati dzogchen." **After saying this**, the King did **not speak** anything more, but instead used symbols to point out the transcendent, inexpressible meaning beyond sounds, words, thoughts, and speech. **He remained in the** non-dual knowledge, absolute equality, the **nature of all phenomena**.

⁹⁵ The two truths are the ultimate truth of empty nirvana and the relative truth of the interdependent manifestations of samsara. Some teachings may emphasize one truth more than the other, but the two truths are one unique, inseparable, non-dual truth.

⁹⁶ "A" is the primordial sound from which everything manifests. Dzogchen practitioners often use the sound and visualization of "A" to relax in the timeless Presence of the Master's direct transmission beyond cause and effect.

Question and Answer

The second subdivision is the extensive explanation, using the question and answer about timeless, abiding just-that-ness. It has three subdivisions:

- 1) the advice to ask the question (p127);
- 2) the substance of the question (p127);
- 3) and the extensive reply, answering the question (p128).

Advice to Ask the Question

The first subdivision is advice to ask the question.

(r) After Sattvavajra rose up from inside the retinue, he sat down with manifest radiance in front of the All-Creating King, Pure Perfect Presence. The All-Creating King said, "Hey! Mahasattva, you are present before me with radiance. Please ask whatever you wish about the meaning." Thus he spoke.

After Sattvavajra, the compiler of these teachings, rose up from his place inside the retinue, he sat down with a countenance of manifest radiance in front of the Teacher, the All-Creating King, Pure Perfect Presence. The Teacher, the All-Creating King, said, ^[131] "Hey! Mahasattva, you are present before me and looking at the face of me with smiling radiance." He encouraged significant questions by saying, "Please ask me whatever questions you wish about the profound meaning." Thus he spoke.

Question About Perfections

The second subdivision is the substance of the question.

(r) Then Sattvavajra asked, "Hey! Teacher of teachers, All-Creating King. If all phenomena are your essence, why do you manifest teachers, teachings, and retinues? What is the reason for the Perfections?" Thus he asked.

After the Teacher gave the advice to ask the question, **then Sattvavajra requested, "Hey! Teacher of teachers, All-Creating King. All phenomena** encompassed by samsara, nirvana, and the path **are the non-conceptual, primordial, empty essence of you, the All-Creating King, dharmakaya. If this is so, why do you manifest your nature as teachers, teachings, retinues, times, and places? What is the reason for all these simultaneous Perfections?" Thus he asked.** [132]

Extensive Reply

The third subdivision is the teacher's extensive reply, answering the question. It has five subdivisions:

- 1) the brief explanation that just-that-ness is the essence of the Perfections (p128);
- 2) the explanation of the details of abode and palace (p129);
- 3) the discussion of different retinues and teachers (p130);
- 4) the extensive explanation of the realms of samsara (p132);
- 5) and how the Perfections are established (p133).

Essence of the Perfections

The first subdivision of the reply is the brief explanation that just-that-ness is the essence of the Perfections.

(r) Then the All-Creating King, Pure Perfect Presence, spoke the following: "Hey! Mahasattva, listen. Phenomena are manifested as the Perfections. My state is the essence of the Perfections. I will teach my essence to you."

After the retinue asked the purpose for the Perfections, **then the All-Creating King, Pure Perfect Presence, spoke the following in reply: "Hey! Mahasattva, listen. All phenomena, however they appear, are manifested as the Perfections--teachers, retinues, places, times, and so forth. My state, the All-Creator, Pure Perfect Presence, primordially abides as the essence of the Perfections.** [133] **I will teach to you, Sattvavajra, how my essence abides in the five Perfections."**

The second subdivision of the reply explains details about abode and palace. It has two subdivisions:

- 1) just-that-ness is the abode of total enlightenment (p129);
- 2) and empty luminosity is the palace of self-originated wisdom (p129).

Abode of Total Enlightenment

The first subdivision is just-that-ness as the abode of total enlightenment.

(r) **"My essence is non-conceptual and indivisible. This abode of dharmadhatu was created by me, but still does not abide as something other than the state of Pure Perfect (Presence)."**

"Transcendent, inexpressible wisdom, empty luminosity, the **essence of me**, the All-Creating Teacher, is **non-conceptual** space. My essence is primordially **indivisible** from and cannot be unified with nor separated from just-that-ness, the real condition. **This sacred abode of dharmadhatu, Akanishtha, was created by me**, the All-Creator. My **state** of self-originated wisdom, *rigpa*, all-creating **Pure Perfect** Presence, is primordial, beyond transition and change. Teachers and retainers, with their conceptual characteristics, do **not abide** somewhere other than in this non-conceptual abode of dharmadhatu. Dharmadhatu is the essence of the one total equality, the real condition." [134]

Palace of Wisdom

The second subdivision is the explanation that empty luminosity is the palace of self-originated wisdom.

(r) **"Unobscured and all-pervading, my essence is the palace of wisdom, luminous space. Nothing exists other than the state of self-originated wisdom."**

"My all-creating essence is immaterial, natural wisdom, unobscured by any veil and pervading everything of samsara and nirvana. My empty, luminous, ineffable, space-like essence is the palace of self-manifesting wisdom. Because there does not exist anything other than the state of the Teacher, self-originated wisdom, dharmakaya, the All-Creating King, my essence is the one dharmakaya thigle."

Retinues and Teachers

The third subdivision of the reply is the discussion of different retinues and teachers. It has three subdivisions:

- 1) the essence of the retinues of sentient beings of the three worlds (p130);
- 2) the essence of the retinues of buddhas of the three times (p131);
- 3) and the essence of the non-abiding teacher, beyond concepts (p131).

Sentient Beings of the Three Worlds

The first subdivision is the essence of the retinues of sentient beings of the three worlds. [135]

(r) "Because I am the Source from which everything manifests, the five great elements and the six lokas in the three realms are not other than my Body, Voice, and Mind. In this way I manifest my essence."

"Because I, the All-Creating Teacher, am the causal Source from which everything manifests, the five great elements and the sentient beings of the six lokas in the three realms are not other than my all-creating Body, Voice, and Mind. In this way I effortlessly manifest the existence of my primordial essence as the apparent phenomena of my nature." The *Chö Chenpo Medu Jungwa* says:

Mahasattva! All these world systems of the three-thousand-fold universe come from the Mind of tathagatas, and there is nothing that is not the marvelous Mind. Because there is no point at which the tathagatas become extinct, there will never be a time when the infinite limitless world systems of the three-thousand-fold universe become extinct or non-existent. [136] Because there will never be a time when the infinite, limitless world systems of the three-thousand-fold universe become extinct or disappear, they are the Body, Voice, and Mind of sugatas. Because Body, Voice, and Mind will never become extinct or disappear, (the world systems) are the marvelous Pure Perfect Presence.

Buddhas of the Three Times

The second subdivision is the essence of the retinues of buddhas of the three times.

(r) **"The buddhas of the three times and sentient beings of the three realms display my essence to you."**

"For this reason, **all buddhas of the three times**--past, future, and present--**and these sentient beings unified in the three realms** concretely **display my essence** as Teacher to you. They are not something else." The *Dochu* says:

The kayas and wisdoms of buddhas, the bodies and karmic tendencies of sentient beings, and all the phenomena of the universe are included in Pure Perfect Presence and space.
[137]

Non-Abiding Teacher

The third subdivision is the essence of the non-abiding teacher beyond concepts.

(r) **"Because my essence is unborn and transcends concepts, it is non-abiding and it transcends all objects of**

experience. It does not appear and it transcends the realm of cultivating contemplation."

"What is my essence as teacher? Because it is primordially unborn and transcends all limiting concepts, it is non-abiding and transcends all objects of experience. Because its nature does not appear as limited characteristics, it also transcends the realm of achievement based upon cultivating contemplation."

Realms of Samsara

The fourth subdivision of the reply is the extensive explanation of realms of samsara.

(r) "Although my essence does not appear to you, my nature appears to you. My essence that appears as the three realms, the five great elements, and the six lokas (manifests from) the five (wisdoms of) Pure Perfect Presence. The self-originated Source manifests these wisdoms. The five objects clearly manifest from the five wisdoms. Five passions manifest from five sense desires. The specific fruits that mature from the five passions manifest the specific karmic visions of the six types of beings. I display these appearances to you."

"As explained previously, although my all-creating essence does not appear to you, Sattvavajra, aspects of the unceasing *rol-tsal* energies of my nature appear to you. Using these energies, you can unmistakably understand my essence. You should understand in this way.

"This essence that appears as the three realms--desire, form, and formless, the five great elements, and the beings of the six lokas manifests from the five wisdoms, the essence of Pure Perfect Presence. [138]

"How do appearances manifest? The self-originated Source beyond causes and conditions arises and appears as the five aspects of wisdom. The five objects⁹⁷--forms, sounds, and so

⁹⁷ The five objects are color-form, sound, smell, taste, and the tangible.

forth--**clearly manifest from the *tsal* energies of these five wisdoms.** Depending upon these five objects, **five subtle sense desires manifest**, becoming the nature of the five poisons, such as antipathy for the unpleasant, craving for the pleasant, and so forth. **Five** coarser emotional **passions** and yearnings **manifest**. Through the power of these **five passions**, good, evil, and neutral karmic actions are accumulated. **The specific fruits that mature** from this accumulated karma **manifest the specific** different **visions**--joys, sorrows, and lifespan, and manifest the particular realms **of the six types of beings**--gods, and so forth. **I**, the Creator of all **these** unceasing **appearances**, **display** my nature **to you**, Sattvavajra. The whole universe of samsara and nirvana is nothing other than the *rolpa* energies of Presence Itself." [139]

How Perfections Are Established

The fifth subdivision of the reply explains how the Perfections are established. It has four subdivisions:

- 1) the essence of the vehicles (p133);
- 2) the teachings of these vehicles (p133);
- 3) secrecy for unsuitable recipients (p137);
- 4) and the extensive explanation of different categories of teachings (p138).

Vehicles

The first subdivision is the essence of the vehicles.

(r) **"The three kaya (teachers) teach the six vehicles."**

"The Perfections are created by All-Creating Pure Perfect Presence, as follows. **The three kaya teachers teach the six** types of **vehicles** of specific achievements. Each vehicle achieves its own specific goal."

Teachings

The second subdivision is the teachings of these vehicles.

(r) "If I teach (specific vehicles), you will not experience (the meaning of dzogchen). Each (teacher teaches) specific aspects of my essence. My nature is specific for each (teacher). Specific natures of specific Bodies, specific Voices, and specific Minds are perceived by different (retinues). These (manifestations) themselves display my essence. The authentic nature of all phenomena (is displayed) by me, Pure Perfect (Presence). The nature of space beyond concepts is my state. The sacred birthplace of all buddhas is my state. The *rolpa* energies of the six lokas and the three realms manifest from me. Different joys, sufferings, and karmic causes display my authentic, unmistakable *thugje* energies."

"Even if I, the All-Creator, teach the meaning of all the teachings of the three kayas, [140] you, Sattvavajra will not experience (the meaning of dzogchen). Although you may consider that the three teacher kayas and the Pure Perfect Presence of the All-Creator are two different things, actually the three kaya teachers arise from the *tsal* energies of me, the all-creating teacher. Each (teacher teaches) specific aspects of my all-creating essence, primordially pure, ineffable space, the real condition. My nature is specific and different for each (teacher).

"In the context of the vehicles of characteristics, specific Bodies manifest, such as the nirmanakaya Lord of Sages;⁹⁸ specific Voices manifest, such as the three classes of characteristics;⁹⁹ and specific Minds manifest, such as the wisdoms of quality and quantity.

"In the context of the outer tantras, specific Bodies manifest, such as sambhogakaya Vairochana; specific Voices manifest, such as the (teachings of the) three classes of kriya and yoga,¹⁰⁰ and specific Minds manifest, such as the five types of wisdom."

⁹⁸ The "Lord of Sages" is an epithet for Buddha Shakyamuni.

⁹⁹ The three vehicles of characteristics are sravakayana, pratyekabuddhayana, and bodhisattvayana.

¹⁰⁰ The three outer or lower tantric vehicles are kriyatantra, upayatantra, and yogatantra.

In the context of the inner tantras, specific Bodies manifest, such as the six families of universal lords; [141] specific Voices manifest, such as (the teachings of) mahayoga and anuyoga; and specific Minds manifest, such as the three wisdoms of the inner, luminous space. The *Dochu* says:

The Bodies, Voices, and Minds of Presence Itself display the Body, Voice, and Mind of the one dimension. What are they? The Body of nirmanakaya is the Sage of the Shakyas, the Arhat of Vinaya, who followed the discipline of shaved head and bare feet in the real condition of the four truths. This is the nature of nirmanakaya Body.

The Voice of nirmanakaya is the Tripitaka, which proclaims the 84,000 teachings and emphasizes classifications of causes, effects, and antidotes. This is the nature of nirmanakaya Voice.

The Mind of nirmanakaya is the level of Universal Illumination of Mind, [142] with knowledge of non-referential wisdom, realized through the twofold truth of the emptiness of the real condition. This is the nature of nirmanakaya Mind.

The Body of sambhogakaya is the attainment of the ornaments and attributes of Vajra Holder, through practicing the three purities¹⁰¹ and realizing the three families¹⁰² during the auspicious times of stars and planets. This is the nature of sambhogakaya Body.

The Voice of sambhogakaya proclaims the three classes--kriyatantra, (upayatantra),¹⁰³ and yogatantra--(of outer) tantra, based upon samayas, sadhanas, and accomplishment. This is the nature of sambhogakaya Voice.

The Mind of sambhogakaya is the ghanavyuha realm, not based upon characteristics, but having the

¹⁰¹ The three purities of kriyatantra are the secret deity and mandala, the inner mantra and contemplation, and the outer ritual articles.

¹⁰² The three families are Manjushri, Avalokiteshvara, and Vajrapani.

¹⁰³ Alternative names for upayatantra are charyatantra and ubhayatantra.

glorious knot of four mudras.¹⁰⁴ This is the nature of sambhogakaya Mind.

The Body of dharmakaya is the dharmakaya of all phenomena of the animate and inanimate universe as the total state, after (the practitioner) trains on the path of the level of the three kayas. [143] This is the nature of dharmakaya Body.

The Voice of dharmakaya is the tantras of Body, Voice, and Mind of the three vehicles of development, completion, and dzogchen. This is the nature of dharmakaya Voice.

The Mind of dharmakaya is Pure Perfect Presence beyond object and subject. Wisdom Mind is primordially self-originated wisdom beyond affirmation and negation. This is dharmakaya Mind.

The essence of dharmakaya is Pure Perfect Presence. This birthplace of Pure Perfect Presence is the Source of the nine vehicles. There does not exist even one phenomenon that does not come from me. I display everything. Recognize that everything is me.

"Specific different natures are perceived by different retinues of **disciples** of the three kayas. **These (manifestations) themselves display my** all-creating essence, and are not something else. There does not exist even one phenomenon that is not displayed **by me**, all-creating **Pure Perfect (Presence)**, **the nature of all phenomena**, the **authentic** condition. [144] Similarly, **the nature of ultimate space is my state, beyond concepts** and characteristics. **The sacred birthplace of all buddhas** of the three kayas **is my state**; buddhas arise from my *tsal* energies and not from something else. **The rolpa energies** of the space of all beings encompassed by **the six lokas and the three realms manifest from me**, the All-Creator. All the manifestations of various specific **differences**, such as **the joys and sufferings** of those

¹⁰⁴ The four mudras are mahamudra of body as deity visualization, dharmamudra of voice as seed syllable concentration, samayamudra of mind as symbol visualization, and karmamudra of action as emanation and re-absorption of light.

beings, the good and evil **karmic causes**, and so forth, arise from the unceasing *rol-tsal* energies of my **thugje** energies, displaying the **unmistaken, authentic** real condition." [145]

Secrecy

The third subdivision is secrecy for unsuitable recipients.

(r) **"Do not give my all-creating *lung* transmission to those who follow vehicles of cause and effect. If you explicitly teach them my *lung* transmission, they will say, 'There exists cause and effect, produced from good and bad karma'. Because they will affirm and deny things within the real me, for a long time they will not meet with the real me."**

"Although all phenomena are primordial enlightenment, the nature of Pure Perfect Presence, **do not give my all-creating *lung* transmission to those** practitioners with inferior intellects, dispositions, and capacities **who follow lower vehicles**, addicted to the acceptance and rejection **of cause and effect**. Keep secret from them this profound principle that it is not necessary to newly rely upon effort and struggle with cause and effect to attain pure spiritual levels, because all phenomena are already liberated as the nature of Pure Perfect Presence, *rigpa*. If this (knowledge) is not kept secret, and **if you explicitly teach them** the precise words of **my *lung* transmission, they will say 'there exists the inevitable maturation of cause and effect produced from good and bad karma.'** They will affirm the existence of causes and effects (and the need for) acceptance and rejection, and so forth **within** the state of **me**, who creates the **real** meaning of the authentic condition beyond all efforts and struggles with causes and effects. [146] **And** they will **deny** as unreal the path of the teaching of the definitively real Source. Because they will be caught in the net of these various wrong ideas, there exists the great risk that **for a long time**, such as an eon, **they will not meet with me**, the creator of the whole authentic condition, the **real** state."

Different Categories

The fourth subdivision is the extensive explanation of the different categories of teachings. It has five subdivisions:

- 1) everything is the creation of the All-Creator (p138);
- 2) it is an error to consider that there is something other than the *rolpa* energies of all-creating just-that-ness (p142);
- 3) everything of the universe of samsara and nirvana depends upon the one essence (p149);
- 4) practitioners do not meet with the natural state without understanding the one essence (p154);
- 5) and the explanation that everything is Pure Perfect Presence (p155).

Creation of the All-Creator

The first subdivision (of the different categories of teachings) explains that everything is the creation of the All-Creator.

(r) "I am the Teacher, All-Creating Pure Perfect Presence. Pure Perfect Presence is the All-Creating King. The buddhas of the three times are created by Pure Perfect Presence. The sentient beings of the three realms are created by Pure Perfect Presence. The animate and inanimate universe are created by Pure Perfect Presence. Their creation is explained in terms of cause, effect, example, meaning, and evidence. At the time of the cause, the five great elements are created. At the time of the effect, the sentient beings of the three realms are created. At the time of the example, space is created as the example for everything. At the time of meaning, unbornness is displayed as the meaning for everything. At the time of signs, there is All-Creating Pure Perfect Presence. At the time of evidence, self-originated wisdom is described. Cause, effect, example, meaning, and evidence are all in agreement with how everything is created by Pure Perfect Presence. But the one (Presence) was not created. All creations are created as the

essence of Pure Perfect Presence. It is not necessary to do anything in the one state not created (by anyone)."

Why does the text say, "**I am the Teacher, All-Creating Pure Perfect Presence** and this **Pure Perfect Presence is the All-Creating King?**" If we think about (the reason for) these words, it is because he is the King who creates all phenomena. Thus he is the Creator of everything. [147] It has been said that:

Earth depends upon water, water upon air, and air upon space. Space does not depend upon air, water, or earth. Similarly, the aggregates, constituents, and capacities depend upon karma and emotions; karma and emotions are not self-justifying, but always depend upon mental activities; mental activities are not self-justifying, but depend upon the purity of Presence. The clear light of Presence Itself does not depend upon anything.

The clear light of Presence Itself spontaneously and uninterruptedly manifests all the unceasing phenomena of the universe of samsara and nirvana from the *rol-tsal* energies of Pure Perfect Presence, the real condition. One should understand that, at the time of arising, phenomena are simply the *rolpa* energies of baseless, empty forms that never move outside the dimension of the real condition, primordial emptiness, Presence Itself, the clear light. An example is the way in which space accommodates the arising of all phenomena. [148] The same text says:

The appearances of the three realms, the five great elements, and the six lokas manifest from five-fold Pure Perfect Presence. The self-originated Source manifests the five wisdoms. The five objects visibly manifest from the five wisdoms. When the five desires and the five passions manifest, the five passions specifically mature into the fruits that manifest the particularities of the six types of beings.

To expand upon this, we get lost in misconceptions if we consider that there exists some substance that creates all of samsara and nirvana, or if we consider that there exists some eternal, unchanging essence named "Pure Perfect Presence." Thinking in this way would just be attachment to some creator of the universe, such as a god or lord who is somehow outside or other than what we necessarily understand to be the basis of ground-appearance.
[149]

What are the phenomena definitively created? **"Buddhas of the three times, who appear as guides for beings, are created by Pure Perfect Presence. Sentient beings of the three realms are created by Pure Perfect Presence. The entire animate and inanimate universe is created by Pure Perfect Presence. Their creations are explained in terms of cause, effect, example, meaning, and evidence.** They are created corresponding to cause and effect, corresponding to example and meaning, [150] and in correspondence with evidence established through logical reasoning.

"At the time of the cause, the five types of great elements are created. At the time of the effect, the consciousnesses, places, bodies, and enjoyments of sentient beings of the three realms, together with the secondary factors consistent with the characteristics of their natures, are created, in accord with their individual causes. At the time of the example, space is created by me, the All-Creator, as the example to point out that everything is unborn. At the time of displaying the essence of the meaning, the essence of unbornness is displayed as the meaning of all phenomena. At the time of signs, there are the unceasing *rol-tsal* energies of All-Creating Pure Perfect Presence. At the time of evidence, all phenomena are realized to be unborn, through the evidence that describes self-originated wisdom." [151]

If we formulate the real meaning, it is as follows. All the conditioned appearances of samsara and nirvana that manifest from the *rol-tsal* energies of Pure Perfect Presence are like space--primordially unborn, baseless, and completely rootless. This is why the text says, "because they are created by All-Creating Pure Perfect (Presence)." So if all phenomena are created by Pure Perfect Presence, how does this provide reasonable evidence that

all phenomena are unborn? Pure Perfect Presence is not produced through causes and conditions, but is validated through the evidence of its self-originated wisdom. The fact that Presence is self-originated and not produced through causes and conditions confirms that Presence is unborn. If the causal Pure Perfect Presence is confirmed to be unborn, all phenomena that are created by Presence and that arise from its *tsal* energies are also confirmed to be unborn. [152] In accord with this, the *Dochu* says:

Because the essence of everything is created by Pure Perfect Presence, Presence is the King who creates everything. Everything is created by the King who creates, and there is nothing at all that concretely exists.

About this the Great Omniscient One¹⁰⁵ says in his commentary on the *Chöying Dzö*:¹⁰⁶

It is appropriate to say conventionally that conditioned phenomena, as the nature of *rigpa*, are beyond thought and communication, like unborn space. You and your mind that arises as *tsal* energies from the realm of the one essence are beyond concepts in primordial emptiness, in the same way that space has no identifiable essence.

The sign of the unborn-ness of the state of *rigpa* is the unborn-ness of the phenomena manifesting from *tsal* energies; they have the same basis. [153] Saying that "the phenomena which arise from *rigpa* are unborn" has the same meaning.

"Thus cause, effect, example, meaning, and evidence are all in agreement with how all concrete, conditioned phenomena are created by Pure Perfect Presence. But the one intrinsic essence, Pure Perfect Presence, the real condition, is not created by anyone.

"All conditioned creations are created as the essence of the Pure Perfect Presence, *rigpa*, the great, nameless samsara and nirvana beyond ground and base, the essence of primordially pure

¹⁰⁵ The "Great Omniscient One" is an epithet of Longchenpa (1308-1363).

¹⁰⁶ Folio 55 in chapter 3 of *chos dbyings rin po che'i mdzod ces bya ba'i 'grel pa*.

liberation, the totally unlimited liberation beyond boundaries, the totally unrestricted liberation beyond nets, the total state beyond outer and inner objects, transcendent, all-pervading, unborn self-originated wisdom, [154] the essence of non-referential immateriality, the nature of unfabricated total equality. Because **the state** of the **one** intrinsic essence, Pure Perfect Presence, the real condition, is **not created by anyone**, there is no object of action, no entity that acts, and no consideration of what to do or not do. Thus **it is not necessary to do anything**. This is the essence of total primordial self-perfection." The *Düsum Chigchö* says:

The base of all of samsara and nirvana is Pure Perfect Presence. The base of Pure Perfect Presence is self-perfected. The meaning of self-perfection is unborn; unborn self-perfection is beyond earlier, later, first, and last. The nature of all of samsara and nirvana is Pure Perfect Presence. The nature of Pure Perfect Presence is unfixed; the unfixed base is self-perfected. The meaning of unfixed is unborn; the unborn, unfixed state is beyond earlier, later, first, and last. [155] The meaning of all of samsara and nirvana is unborn. The essence of unborn is self-perfection. The nature of unborn is unfixed. The meaning of unborn is non-arisen; the unborn non-arisen is beyond earlier, later, first, and last.

Error to Consider Something Other Than the State

The second subdivision (of the different categories of teachings) explains that it is an error to consider that there is something other than the *rolpa* energies of all-creating just-that-ness. It has five subdivisions:

- 1) one wanders in samsara when the state is not understood (p143);
- 2) there are the shortcomings of accepting and rejecting within just-that-ness (p144);
- 3) there is the uninterrupted continuity of the illusions of cause and effect (p145);

- 4) one does not see the meaning beyond acceptance and rejection (p146);
- 5) and one remains far from the real condition beyond struggle and achievement (p147).

Wandering in Samsara

The first subdivision is that one wanders in samsara when the state is not understood.

(r) "If my all-creating essence is not examined, one will consider that the phenomena created by me are definitive. Thus one confirms manifestations due to desires and passions. Although manifestations are impermanent illusions that vanish, one is like a blind person who is not certain."

"The essence of me, the All-Creating King, the teacher, is the total transcendent, non-conceptual, primordial emptiness beyond negation, affirmation, rejection, and acceptance. My authentic, unfabricated condition has no reference point, identity, hope, fear, struggle, or achievement. If my condition is **not examined and its meaning is not understood, [156] (one will not understand that) **the phenomena created by me**, the manifestations of samsara and nirvana, are similar to a city of illusory, empty forms that appear although non-existent. In this city appear various dualities, such as self and other, good and bad, true and false, joy and sorrow, and so forth. One takes as true what is not true. One takes as illusory what is not illusory. One takes as definite what is indefinite. One takes as existent what is not existent. One takes as reasonable what is not reasonable. One may **consider** that these manifestations **are definitive** and be attached to their existence or non-existence. One produces in one's life stream the five poisonous emotions of **desires and passions** regarding objects, such as enemies, friends, and so forth. **Thus one confirms** that all these **manifestations** of samsara of the six lokas are completely real." The *Chöying Rinpochei Dzö* says:¹⁰⁷**

¹⁰⁷ Folio 12a in chapter 8 of Longchenpa's *chos dbyings rin po che'i mdzod*.

Various appearances manifest although there is nothing to the appearances. They totally pervade border and center although there is nothing to the emptiness. [157] There is attachment to I and mine although there is no object or subject. There appears a continuity of lifetimes although there is no ground or base. Joy and sorrow are accepted and rejected although there is nothing to affirm or negate. There are ridiculous manifestations when beings look outwards. When what is not real is considered to be real, things seem absolutely real. When what is not illusory is considered to be illusory, things seem totally illusory. When what is not definitive is considered to be definitive, things seem absolutely definitive. When being and non-being are considered to be non-existent, things seem absolutely existent. When what is not reasonable is considered to be reasonable, things seem absolutely reasonable. When various dimensions of childish babble guide mind, moments of meaningless perception are connected into a series. Day, night, month, year, and lifetime pass away. Beings are deceived when they consider that non-duality is duality.

"These concrete phenomena of the animate and inanimate universe become objects of desire and attachment. But really **they are** in essence **impermanent illusions**. In truth, there is not even the smallest atom that exists. So the illusions suddenly **vanish**. [158] Nevertheless, because of grasping and attachment cultivated since beginningless time, and because of **not** being **certain** about or familiar with their non-reality, **one is like a blind person** who tries to blindly lead ignorant beings to the real view."

Shortcomings of Acceptance and Rejection

The second subdivision is the shortcomings of accepting and rejecting within just-that-ness.

(r) **"Not understanding that everything is created by the All-Creating King, (sravakas and pratyekabuddhas)**

experience suffering with regard to what manifests to the six sense organs as the six sense objects. They try to block the senses. Because followers do not understand that phenomena are created by the All-Creator, there is no fruit beyond birth and cessation based on these (paths)."

"Because all phenomena are created by the All-Creating King, dharmakaya, they never move away from the essence of just-that-ness, the real condition beyond good and bad, acceptance and rejection. Nevertheless, followers of lower vehicles do not understand this, and have the shortcoming of accepting and rejecting. Accordingly, sravakas and pratyekabuddhas do **not understand** and are uncertain **that everything** is the essence of Pure Perfect Presence, the real condition, and **is created by the All-Creating King**. They naturally **experience** conditioned suffering with regard to what manifests and arises as the *rolpa* energies of self-originated wisdom. Wisdom uninterruptedly manifests **to the six sense organs**,¹⁰⁸ such as the eye, and so forth, as **the six** types of **objects**, such as form, and so forth. [159] To renounce all karma and emotions that are the original cause, **they** rely upon methods that **try to block** the six consciousnesses from engaging with the six sense objects of **the six sense organs**.

"**Thus these followers do not understand** that all phenomena, such as object, perceiver, and so forth, **are created by** Pure Perfect Presence, **the All-Creator**, and are the *rolpa* energies of the one wisdom. Based upon acceptance and rejection, in the end they attain the level of the arhat of sravakas and pratyekabuddhas. While they speak about the existence of ignorance, karmic tendencies, undefiled actions, [160] embodiments, and infinite transmigration, **there is no** attainment of the **fruit** of effortless self-perfection, the self-originated, uncompounded state **beyond** conceptual characteristics of **birth and cessation**."

Continuity of Illusions

The third subdivision is the uninterrupted continuity of the illusions of cause and effect.

¹⁰⁸ The six sense organs are eyes, ears, nose, tongue, skin, and judging mind.

(r) **"After (bodhisattvas) produce two truths about the one definitive (truth), they accept ultimate and relative truths about the real condition created by me, the All-Creator. But the cause and effect of the two truths does not really exist. So the fruit beyond cause and effect is not (experienced)."**

"All phenomena are the essence of All-Creating Pure Perfect Presence. But bodhisattvas who follow the Vehicle of Characteristics do not understand the essence of the *one thigle*, the **definitive truth**, Pure Perfect Presence. They **produce** concepts of **two** different specific **truths**--relative illusion and ultimate space. Based upon these truths they apply their path, accepting and rejecting using cause and effect. But there is no concrete existence of **ultimate and relative truths in the real condition created by me, the All-Creator**. [161] When these practitioners produce these concepts in their minds, some entities seem to arise and cease based upon **cause and effect**, having characteristics **of the two truths**. But these entities are not truly established and **do not really exist**. Thus bodhisattvas are not able to change the intrinsic nature of the real condition.

"The wisdom of the all-pervasive, self-abiding **fruit** of All-Creating Pure Perfect Presence is **beyond** struggle and achievement with **cause and effect**. But those who follow paths that use cause and effect to accept and reject this wisdom **do not have** the fortune to experience **this** fruit. That is because the illusion of cause and effect continues without interruption."

Not Seeing Beyond Acceptance and Rejection

The fourth subdivision is that one does not see the meaning beyond acceptance and rejection.

(r) **"Striving for non-existent (fruit), (followers of outer tantras) try to cultivate pure contemplation, the (seven) branches (of sadhana), and (four) miracles to produce what has not manifested. In this way they do not attain the fruit beyond acceptance and rejection."**

"There is no attainment of a fruit other than abiding in the nature of total relaxation, primordial liberation, the essence of All-Creating Pure Perfect Presence. Not understanding that there is **nothing** else, followers of the three outer tantras **strive** for some fruit to newly arise. Using five factors of enlightenment,¹⁰⁹ they cultivate a **contemplation** to meditate the **pure** nature of the deity's Body, Voice, and Mind and to purify the impure aspects of the three gates.¹¹⁰ [162] They do not understand that the essence **does not manifest**, because within just-that-ness, the real condition, there does not exist an entity or dimension that manifests magical displays. **So they** apply acceptance and rejection to **try to cultivate** and fully manifest all **branches**¹¹¹ of the path using the four **miracles**,¹¹² such as the miracle of the deity contemplation, and so forth. Because of this **they do not attain the fruit beyond acceptance and rejection.**"

Far from the Real Condition

The fifth subdivision is that one remains far from the real condition beyond struggle and achievement.

(r) **"(Followers of inner tantras) cultivate three aspects of contemplation about the one state. Gradually developing the four aspects of approach and achievement, they are never in that fruit beyond struggle and achievement."**

"Regarding the nature of the one state of self-originated wisdom, followers of mahayoga and anuyoga base their practice

¹⁰⁹ The five factors of enlightenment are the lotus-sun-moon throne, seed syllables, symbolic mind attributes, pure mandala, and primordial wisdom form of the deity.

¹¹⁰ The three gates are body, voice, and mind.

¹¹¹ The seven branches of some practices are prostration, confession, offering, rejoicing, request for teaching, request not to pass into nirvana, and dedication of merit.

¹¹² The four miracles are contemplation, blessing, empowerment, and offering.

upon the **cultivation of the three aspects of contemplation**,¹¹³ such as the contemplation of the just-that-ness of dharmakaya, and so forth. For as long as necessary, **they gradually develop the four aspects of approach and attainment**.¹¹⁴ Using their main practices to realize a fruit based upon struggle and achievement, **they are never in the knowledge that transcends hope and fear, the effortless fruit of dzogchen beyond struggle and achievement.**" [163] The *Dochu* says:

Whatever causes exist for outer or inner phenomena, the meaning is considered to be that cause and effect correspond to each other. For example, the misconception in the mind of beings, that the cause of suffering is the five passions, is circular reasoning which uses the cause to elucidate the effect. This misconception should not be named "effect".

(Another) effect, the overcoming of the five emotions, is believed to be produced through (understanding) suffering, its origin, its cessation, and the path, using renunciation, interruption, practice, and concrete application. But this effect does not really produce anything and does not end anything. Applying the concept and practice of two truths, [164] one considers the four great topics: impermanence, suffering, emptiness, and non-self. But the effect (of overcoming the emotions) is (already) the real condition of emptiness. This is not an effect that is beyond cause and effect.

Similarly, (followers of) the three outer tantras cultivate many factors of enlightenment. But the vajra effects achieved through these practices--the attainment of the level of Vajra Holder or the ghanavyuha real--are not effects beyond acceptance and rejection.

¹¹³ The three aspects of contemplation are the total emptiness of just-that-ness, the total manifestations of all-pervading compassionate illusions, and the causal seed syllable that seals emptiness and manifestation.

¹¹⁴ The four aspects of approach and achievement are approach, close approach, attainment, and great attainment.

(Followers of) the development and completion phases of inner tantra try to create the self-perfected state of the individual, using the four practices of approach and attainment in the mandala of their purified condition. But the effect achieved is not an effect beyond struggle and achievement.

One Essence

The third subdivision (of the different categories of teachings) explains how everything of the universe of samsara and nirvana depends upon the one essence. It has four subdivisions:

- 1) total self-perfected space (p149);
- 2) the example of space (p150);
- 3) the primordial enlightenment of the universe (p151); [165]
- 4) and connection between the example and the meaning (p153).

Self-Perfected Space

The first subdivision is total self-perfected space.

(r) "Being self-perfected, (Presence) is beyond all actions and actors. Through hearing words, such as 'unborn', 'cannot be pointed out', 'cannot be labeled', one may understand this inexpressible state beyond affirmation and negation."

"Because this Pure Perfect Presence, the unceasing wisdom, the empty luminosity of space, is primordially self-perfected, it is beyond all actions and actors. Through hearing words for what is beyond speech, thought, and communication, such as 'unborn nature', 'cannot be pointed out with an example', and 'cannot be labeled with names and words', one may understand this totally transcendent, inexpressible state beyond both the affirmation of existence and the negation of non-existence. The fruit of unfabricated self-perfection is beyond all actions, actors, struggles, and achievements." The *Dochu* says:

Self-originated wisdom, Presence Itself, cannot be searched for or attained; it is the fruit of self-perfection, beyond the concepts of struggle and achievement.

Space Example

The second subdivision is the example of space. [166]

(r) **"The example to illustrate that all phenomena are Pure Perfect Presence is the universal example of space. The same (example) is used to illustrate the meaning of Pure Perfect Presence."**

"All these phenomena that manifest as the universe of samsara and nirvana **are** just the *rolpa* energies of the essence of the **Pure Perfect Presence**, which, although nothing, appears as empty forms. Nothing exists as something other. **The example to illustrate this Pure Perfect Presence is the universal example of space**, indicating that all phenomena are unborn. **Also, the meaning of Pure Perfect Presence, rigpa**, the basic space from which everything manifests, **is** shown, through this **same** example, to be primordially unborn, baseless, and rootless." Thus, the *Lado* says:

The Pure Perfect Presence, the real condition, is like space. Space is all-pervading and is not attached to a self. Pure Perfect Presence, the real condition, is the essence of everything. Presence does not have even an atom of self or attachment to a self. Various things abide everywhere in the realm of space. The real condition of samsara and nirvana is indivisible. [167] However various things arise, they are perfect in the realm of space. Phenomena, such as negative thoughts, joys, and sufferings, are not imperfect in the space of the unborn Presence Itself.

Enlightenment of the Universe

The third subdivision is the primordial enlightenment of the universe.

(r) "The five manifestations--space, air, water, earth, and fire--are marvelous enlightenment, manifesting from Pure Perfect Presence. Manifestations such as the three worlds, the five paths, and the six types of beings are manifest enlightenment, unperturbed by the maturation of karma. The three realms are the Body, Voice, and Mind of primordial Pure Perfect (Presence)."

As explained previously, the nature of All-Creating Pure Perfect Presence, the total self-perfected, basic dimension, is pointed out with the example of primordially unborn space. The whole universe, which arises from the *tsal* energies of Presence, is the essence of primordial enlightenment. The *Gyutrul* says:

The components of the vajra aggregates¹¹⁵ are known as the five perfect buddhas. All the many sense bases and constituents are the mandala of bodhisattvas. Earth and water are Locana and Mamaki. Fire and wind are Pandaravasini and Tara. [168] Space is Dhatvishvari. The three worlds are primordial enlightenment. Absolutely everything, without exception, is nothing other than the state of enlightenment. Buddha himself could never discover some phenomenon that is other than the state of enlightenment.

The *Dzogpa Rangjung* says:

¹¹⁵ In tantric teachings, the five aggregates--physical form, feelings, concepts and sense perceptions, karmic formations, and consciousness-- are purified and transformed to become the five vajra aggregates. In the dzogchen teaching, the five aggregates are already primordially pure enlightenment, beyond the need for purification and transformation.

In the universe as limitless as space, without any exceptions, all sentient beings of the three worlds and the varieties of forms that manifest in any way are the mandala of mudras. Whatever sounds are heard are the syllables of mantras. The multiplicity of mind's concepts are inconceivable millions of contemplations. Any and all good and bad actions are the deeds of buddhas. Absolutely everything everywhere, including everything animate, inanimate, and material, is the mandala of the victorious ones. [169]

"These **five** elements that **manifest** the external world container, in the forms of **space, air, water, earth, and fire**, arise **from** the essence of the total primordial dharmakaya, **Pure Perfect Presence**, *rigpa*. The elements are the state of **manifest enlightenment**, which is established miraculously and **marvelously**, forever and always, without even an atom of impure manifestation that is something different.

"In the same way, absolutely all **manifestations of the six** types of **beings**, the **five classes** of beings, **and the three worlds** are untainted and **unperturbed by the maturation** of good and bad **karma**. The three worlds are the essence of primordial purity, uncorrupted by evil. The three realms are already totally liberated and do not need to be made good through virtuous behavior. Everything is **manifest enlightenment**, the baseless and rootless essence beyond good and evil, [170] the effortlessly liberated, total dimension beyond hope, fear, struggle, and achievement. To summarize, all sentient beings of the six types encompassed by **the three realms** are the nature of the threefold **Body, Voice, and Mind** of Samantabhadra, the Victorious One, the nature of **primordial Pure Perfect Presence**."

Thus the essence of the manifestation of the Desire Realm is the vajra body. The essence of the clarity of the Form Realm is the vajra Voice. The essence of the non-manifesting Formless Realm is the vajra Mind. Moreover, the bodily manifestations of the Desire Realm are the vajra Body. The vocal semi-manifestations of the Form Realm are the vajra Voice. The mental non-manifestations of the Formless Realm are the vajra Mind.

These three realms are enlightenment, the nature of the three vajras.¹¹⁶ The *Longchen Rabjam* says:¹¹⁷

All these manifesting phenomena [171] are pervaded by the four or five wisdoms. The Desire Realm is me, Samantabhadra. The Form Realm is me, Samantabhadra. The Formless Realm is me, Samantabhadra. Everything is permeated by me, the Source of sugatas, the universal seed *thigle*.

Example and Meaning

The fourth subdivision is the connection between the example and the meaning.

(r) "Thus, no phenomenon of the universe of animate and inanimate phenomena does not abide in the realm of space. All buddhas, sentient beings, and the universe abide within the vastness of this total dimension of Pure Perfect Presence."

"The entire universe is manifest enlightenment in the dimension of primordial Pure Perfect Presence. **Thus, not one (phenomenon) of all these phenomena unified in the animate and inanimate universe does not abide in the realm of space, the total dimension, Pure Perfect Presence, rigpa**, the uncompounded, ultimate expanse." The *Chöying Rinpochei Dzö* says:

In the foundation that pervades everything impartially, without preference for samsara or nirvana, the space of Pure Perfect Presence, [172] this imposing, lofty peak, the immense real condition, the center of the four spacious directions, the uncreated essence, has a very spacious entryway, beyond gradual efforts. Its ornaments are composed of the riches of self-perfection. It abides on the

¹¹⁶ The three vajras are primordial Body, Voice, and Mind, symbolized by OM, A, and HUM.

¹¹⁷ This quotation does not occur in the *klong chen rab 'byams rgyal po'i rgyud*.

throne of self-originated wisdom. It governs the dimension through the ministers who emanate and re-absorb *tsal* energies, wisdom manifestations. The sacred queen of self-abiding meditation has servants and children of self-arising knowledge. Because the non-conceptual, self-luminous expanse of great bliss is unmoving, this dimension beyond communication governs all the animate and inanimate universe, the vast kingdom of immense, ultimate space.

"All buddhas, sentient beings, and the universe abide in the vastness of this dimension, the one absolute equality, the real condition, beyond good, bad, differentiation, and exclusion. Because of this, everything is said to have the same attributes as the example of space." [173]

Natural State

The fourth subdivision (of the different categories of teachings) explains that one does not meet with the natural state without understanding the one essence.

(r) "Within the totally pure real condition, not one (atom) of any (phenomenon) exists in a dualistic way. So everything is beyond affirmation and negation. If one does not experience this Source Presence beyond (conditioning), one will not meet my state for many eons."

"Within the infinite, primordial, totally pure real condition, no phenomenon ever moves outside the dimension of Pure Perfect Presence. Because of that, not even one atom of any phenomenon of the universe exists in a dualistic way, such as samsara and nirvana, good and bad, and so forth. Because nothing like that exists, everything transcends all domains of perceived objects and is beyond any affirmation or negation."

"The natural Source, Pure Perfect Presence, transcends speech, thought, and communication. It is not conditioned by mistaken concepts that affirm and deny existence and non-existence. But if as a practitioner one does not experience this

natural condition beyond struggle and achievement using cause and effect, [174] no matter how long one applies effort and strives for something else, **one will not meet the genuine state** for the duration of **many** countless **eons**. Because of this, those who have trust and confidence are advised to be diligent in this very secret Ati knowledge, total, effortless primordial liberation, beyond struggle and achievement using cause and effect."

Everything Is Pure Perfect Presence

The fifth subdivision (of the different categories of teachings) explains that everything is Pure Perfect Presence. It has three subdivisions:

- 1) the explanation that the root is the All-Creating state (p155);
- 2) the way in which vehicles emanate from this root (p157);
- 3) and whatever manifests is never other than the real condition of the root (p170).

Root Is the State

The first subdivision is the explanation that the root is the All-Creating state.

(r) "The root of all phenomena is the one Pure Perfect Presence. In the Source, Pure Perfect (Presence), from which all buddhas, sentient beings, and the animate and inanimate universe manifest, nothing is other than the one, although if categories are made, they are inexhaustible. The Bodies and Voices of buddhas and the bodies and voices of sentient beings are Pure Perfect Presence, primordially beyond object and subject. Anyone who realizes this state beyond object and subject realizes everything. Such a person realizes the root of phenomena."

"The ground and root from which all the various different appearances of phenomena encompassed by the universe of samsara and nirvana arise is the essence of the one Pure Perfect

Presence, Presence Itself, the Source of Sugatas, *rigpa* beyond duality. [175]

"In the Source of all phenomena, All-Creating Pure Perfect Presence from which everything arises, all buddhas, sentient beings, the animate and inanimate universe--in short, all phenomena of samsara and nirvana--have the same intrinsic essence, self-originated wisdom, and nothing is other than the one. So how could there exist multiplicity with numbers, such as two, three, and so forth? There could not. Even though this is the case, **if one makes categories** in terms of conditioned phenomena that arise from the *tsal* energies of Presence, the quantity **is** infinite and **inexhaustible**. But the ocean-like realms of peaceful nirvana, such as the **Bodies, Voices, and Minds of buddhas**, and all the phenomenal manifestations of samsaric phenomena, such as the **bodies, voices, and minds of sentient beings, are all the essence of Pure Perfect Presence.**" The *Dochu* says: [176]

In this state of Pure Perfect Presence, one is the essence of all. One relaxes in the state of the root, dharmadhatu, Pure Perfect Presence. The meaning of "one" is that the bodies and wisdoms of buddhas, the bodies and karmic tendencies of sentient beings, and all phenomena of the universe are included in Pure Perfect Presence, (dharma)dhatu.

The *Dochu* also says the following about Pure Perfect Presence:

The root of all phenomena is the one Presence. The one root has the two states of the two vehicles of joy and suffering, comprises the three Perfections, produces the varieties of the four yogas, displays the five special, great things, removes the defects and qualities of each of the six deviations and obscurations, establishes the seven aspects,¹¹⁸ teaches the eight definitive upadeshas, speaks the nine words of truth, [177] and explains the ten conclusions of total perfection. All of these transmit the essence of the one root.¹¹⁹

¹¹⁸ The seven aspects are the three transmissions and the four instructions.

¹¹⁹ This quotation lists the ten topics that form the basis of the Dzogchen *Semde*

This arrangement of the ten topics (of the *Dochu*) is included in the first topic, Pure Perfect Presence. As explained above, all phenomena are the essence of Pure Perfect Presence. "For this reason, all dualistic phenomenal manifestations are already **primordially** liberated in the dimension of non-dual Pure Perfect Presence. So they are **beyond** all conceptual limitations of **object and subject**.

"Any person who realizes this state of self-originated wisdom **beyond** all (dualities of) **object and subject** and transcend fabrication, transformation, rejection, and acceptance is a **person who realizes all** qualities of the path and fruit, without exception. **Such a person realizes the root of all phenomena**, the essence of primordial enlightenment, self-originated wisdom, *rigpa*."¹²⁰ [178]

Vehicles Come From the Root

The second subdivision explains the way in which vehicles emanate from this root. It has eight subdivisions:

- 1) the reason for teaching many vehicles (p158);
- 2) the way in which the three Perfections manifest (p158);
- 3) the division into four yogas (p159);
- 4) the explanation of the five great things¹²¹ (p160);
- 5) the removal of affirmation and negation (p161);
- 6) transcending attachment to struggle and achievement (p166);
- 7) the classification of nine vehicles (p168);
- 8) and the conclusion of the ten perfections (p169).

text named the *Dochu*. The next eight sections of this commentary discuss these topics in detail. The *Dochu* explains the fifty-five teachings taught by Guru Garab Dorje when he was seven years old. Chapter thirty in volume three of this text provides detailed commentaries for these fifty-five teachings.

¹²⁰ This concludes the explanation of the Root, the first of ten topics in the *Dochu*.

¹²¹ The five great things about primordial enlightenment are direct manifestation, source of all, essential state, being-just-that, and non-enlightenment / transcendence.

Reason For Many Vehicles

The first subdivision explains the second topic,¹²² the reason for teaching many vehicles.

(r) "Those who delight in analysis of and imagination about the one root topic, Pure Perfect Presence, enumerate specific (teachings). To those who delight in categories, I teach two (types of vehicles)."

"But if all phenomena are the essence of the one Pure Perfect Presence, what is the reason for enumerating and explaining many teachings about it? Although all phenomena are primordially included within and there is no duality **in the one root topic**, all-creating **Pure Perfect Presence**, some teachers **delight in analysis** of this state **and imagination** about the acceptance of good and rejection of bad. So they **enumerate** and explain **specific types** of vehicles for delighted disciples who believe in concepts. [179] The disciples **delight in categories**, such as the **two** aspects of vehicles--worldly and trans-worldly, the nine stages of vehicles, and so forth. **I**, the All-Creator, **teach to** gradually lead them to the meaning of dzogchen." This second topic explains the reason for multiple categories (of teachings).

Three Perfections

The second subdivision explains the third topic,¹²³ the way in which the three Perfections manifest.

(r) "The authentic essence (of phenomena), abiding in the one Presence, the real condition, appears as three aspects of Presence, manifesting the three precious jewels--(teachers, teachings, retinues), which constitute the (three) Perfections of the real condition."

¹²² The two categories referred to in this second topic are worldly vehicles and trans-worldly vehicles.

¹²³ The third topic is the three Perfections: teachers, teachings, and retinues.

"The authentic essence, the natural condition of phenomena, abides naturally as the one *thigle* of dharmakaya, Pure Perfect Presence, the real condition. Three aspects of this essence of empty, luminous *thugje* energies appear within the self-originated wisdom, Presence Itself. The *tsal* energies of these three (aspects) manifest the essence of the three precious jewels,¹²⁴ which are effortlessly and spontaneously established. These three are buddha as the Perfection of teachers, [180] sacred doctrines as the Perfection of teachings, and the sangha as the Perfection of retinues. These three constitute how the Perfections of the real condition manifest, the base from which all stages of the vehicles manifest." This third topic explains the manifestation of the (three) Perfections.

Four Yogas

The third subdivision explains the fourth topic,¹²⁵ the division into four yogas.

(r) "The essence of the one Presence beyond duality connects all (practitioners). The four types of yoga (manifest) in the one natural state. (Presence) is explained in the context of the four types of yoga."

"The essence of the one self-originated, uncompounded wisdom, Pure Perfect Presence beyond the divisions of duality, is practiced by and connects all practitioners who travel on paths. The four types of yoga manifest in this essence of the one natural state, Pure Perfect Presence, the real condition. These four types, which depend upon the receptivity of intellect, are the three outer tantras or sattvayoga, great yoga or mahayoga, supreme yoga or anuyoga, [181] and the highest yoga or atiyoga. What is to be understood by (followers of each of) these types is not something different from self-originated wisdom, dharmadhatu, the real

¹²⁴ The three precious jewels are buddha as teacher, dharma as teaching, and sangha as retinue.

¹²⁵ The fourth topic is the four yogas: yogatantra, mahayoga, anuyoga, and atiyoga.

condition. But the one Pure Perfect Presence, the real condition, is **explained in the context of these four types of yoga.**" This fourth topic explains how to distinguish the different (teachings).

Five Great Things

The fourth subdivision explains the fifth topic,¹²⁶ the five great things.

(r) "The one Presence Itself is explained to have five great things. Because the essence of Presence has five qualities, these five (aspects of the) essence are assigned the name 'five great things'."

"When we make distinctions within the essence, the **one** self-originated wisdom, **Presence Itself, five great things** or aspects **are explained.**"

The greatness of directly manifest enlightenment does not depend upon the behavior that renounces or blocks phenomena, however they manifest. This quality (of atiyoga) is superior to and liberated from the three vehicles with characteristics.

The greatness of primordially being-just-that enlightenment sees how to transcend mistaken concepts of object and subject prevalent in the outer tantras. This quality (of atiyoga) is superior to the three series of kriyatantra, (upayatantra), and yogatantra. [182]

The greatness of enlightenment as one's total state, in which all phenomena are understood to be self-originated wisdom, does not rely dependently upon external struggle and achievement. This quality (of atiyoga) is superior to mahayoga.

The greatness of primordial enlightenment in which everything is dharmadhatu transcends all characteristics of cause and effect. This quality (of atiyoga) is superior to anuyoga.

The greatness of non-enlightenment does not even have the name "enlightenment". This quality (of atiyoga), where all

¹²⁶ The fifth topic is the five great things about enlightenment: direct manifestation, source of all, essential state, being-just-that, and non-enlightenment / transcendence.

phenomena are experienced as enlightenment, transcends attachment to atiyoga. The *Rinpochei Gyen* says:

The greatness of manifest enlightenment is the concrete tradition of atiyoga, liberated from the three (vehicles of characteristics). [183] The (greatness of) being-just-that (enlightenment) goes beyond yogatantra into atiyoga. The greatness of (enlightenment as) one's state that is not bound by struggle and achievement goes beyond mahayoga into atiyoga. The (greatness of enlightenment) within the realm of dharmadhatu that transcends cause and effect goes beyond anuyoga into atiyoga. The greatness of non-enlightenment that seals everything with the name "non-enlightenment" is the atiyoga of atiyoga.

"Thus the five great things are explained. Because the essence of Pure Perfect Presence primordially has these five qualifications, these five (aspects of its) essence are assigned the name 'five great things'." This fifth topic explains the five great things.

Affirmation and Negation

The fifth subdivision explains the sixth and seventh topics,¹²⁷ the removal of affirmation and negation.

(r) "Because (practitioners) speculate about being and non-being within the one definitive (Presence), infinite conceptual deviations, obstacles, and doubts arise. All-Creating (Presence), beyond struggle, achievement, and concepts, eliminates these. In order to eliminate doubts, the affirmation of existence, and the negation of non-existence, Pure Perfect (Presence), just-that-ness, does not conceive, but establishes knowledge of the unmistakable, definitive *lung* transmission."

¹²⁷ The sixth topic is the six obstacles--sutra, kriya, upaya, yoga, mahayoga, and anuyoga--that deviate from dzogchen. The seventh topic is the three transmissions--oral, symbolic, and direct--and the four instructions--four certainties, non-logical knowledge, unlimited compassion, and non-correction.

"All phenomena are the essence of the **one** truth, the **definitive** meaning, the essence of Pure Perfect Presence. Those who follow lower vehicles do not understand this and are attached to their own specific philosophical systems. They **produce** various misconceptions that **speculate about** negation and affirmation. They consider that **being and non-being** represent the real meaning that corresponds to the concrete situation. **Infinite conceptual deviations, obstacles, and doubts** arise. To summarize, six deviations and obstacles are explained, corresponding to the six vehicles of specific achievements. The antidote for these is **All-Creating** Pure Perfect Presence, which **eliminates** these (deviations and obstacles) by unmistakably seeing the essence **beyond** dimensions of **struggle, achievement, and concepts.**" This sixth topic explains (how vehicles) are obstacles that deviate (from dzogchen knowledge). [184]

"So, **in order to remove** all conceptual deviations, doubts, and attachment to the limitations of **affirmation and negation of existence and non-existence**, this **Pure Perfect** Presence, the Source, the essence of the **just-that-ness** of the real condition, **does not conceive** anything, but transcends all causes, effects, rejection, and acceptance. Through the principle of non-divisiveness, Presence **establishes knowledge of the authentic, unmistakable, definitive lung transmission.**" This seventh topic explains how to establish knowledge. [185] The *Changchub Semkyi* Do says:

The seventh topic, with three *lung* transmissions and four instructions, explains how to definitively establish (knowledge).

Knowledge is established by these seven: three *lung* transmissions and four upadeshas. The three *lung* transmissions are the *lung* transmission of the oral lineage, the *lung* transmission of direct manifestation, and the *lung* transmission that establishes knowledge.

The first one is the *lung* transmission of the oral lineage. It is explained with two subdivisions: the oral transmission of the

wisdom of the Exalted Ones, in which the three kaya teachers teach the phenomena of natural dzogchen through the explanation of the empowering energies of dharmakaya, and so forth; and the oral transmission through the human faculty of hearing, in which the seven universal buddhas,¹²⁸ and so forth, teach the phenomena of ordinary vehicles in correspondence with the capacities of the individuals of the retinues. [186]

The second one, the *lung* transmission of the real condition, has two aspects: the suggestive *lung* transmissions of the stages of vehicles, all of which teach using the designations of words and syllables; and the definitive *lung* transmission, the essence of the Pure Perfect Presence, the real condition, which cannot be taught using sounds and words.

The third is the *lung* transmission that establishes knowledge. Followers of lower vehicles involving effort do not establish knowledge of the authentic state, the real condition. Without relying upon rejection, acceptance, causes, or effects, dzogchen atiyoga teaches that all phenomena are unified in the one self-originated wisdom, Presence Itself. Atiyoga establishes precise knowledge of the natural condition of phenomena. [187]

In addition, there are two sets of four upadesha instructions. The first set of four includes upadeshas of the four certainties, three explanations of non-logical knowledge, two upadeshas of methods and symbols, and the upadeshas of the paths themselves.

The first subdivision is the upadeshas of the four certainties. These are the certainty that wisdom neither rejects nor accepts, the certainty that compassion is unlimited, the certainty that the five elements are the state of enlightenment, and the certainty there are no antidotes for Presence, which is beyond causes and conditions.

The three aspects of non-logical knowledge are enlightenment that does not come from mind, the result that does not come from a cause, and secret instructions that do not come from scripture. These three are not suitable for those with lower capacity; rather, they are suitable for those with capacity for dzogchen upadeshas. [188]

¹²⁸ The seven universal buddhas are Vipashyin, Shikhinra, Vishvabhukra, Krakuchanda, Kanakamuni, Kashyapa, and Shakyamuni.

In the upadeshas of methods and symbols, there are twenty-seven methods. The twenty-seven are the method of the real condition, the method of natural abiding, the method of being beyond searching, and so forth. The *Dochu* explains each of these twenty-seven, one after another:

Because all phenomena, however they appear, are primordially uncompounded, they abide as the real condition. Thus is explained the method of the real condition.

The twenty-five symbols include the symbol of transcendence of the dimension of characteristics, the symbol of the non-duality of method and prajña, the symbol of the non-duality of space and wisdom, and so forth. (The *Dochu* explains each of these twenty-five, one after another:)

Not abiding in the dimension of characteristics is the symbol of total wisdom. The non-duality of method and prajña [189] is the symbol of total wisdom.

The upadeshas of the paths themselves are said to have sixteen aspects: each of the four types of yoga is subdivided into four upadeshas--mind, phenomena, wisdom, and essence. The *Dochu* says:

The principle of atiyoga has four aspects. All buddhas and the sentient beings of the six lokas are the state of uncorrected Presence. Everything of the animate and inanimate universe is the state of uncorrected phenomena. The definitive passing of the three times is the state of unobscured wisdom. The total perfection of everything is the state of the essence.

The principle of anuyoga has four aspects. Precise knowledge of dharmadhatu is the state of Presence. Space that does not fabricate anything is the state of phenomena. The clarity of space and wisdom is the state of wisdom.

The non-duality of space and wisdom is the state of the essence. [190]

The principle of mahayoga has four aspects. The creation of everything from a letter, such as HUM, is the state of Presence. The fact that aggregates, elements, consciousnesses, and objects appear but have no self-nature is the state of the primordial real condition. The unobscured clarity of these manifestations is the state of wisdom. The realization that these manifestations are the total state of the individual is the state of the essence.

The principle of sattvayoga has four aspects. The discipline of abiding in some rule and meditative absorption that controls the mind is the state of Presence. Contemplation without attachment is the state of phenomena. The clarity of the individual colors and families is the state of wisdom. [191] The four mudras of the four families is the state of the essence.

These sixteen principles are the *lung* transmissions of the paths.

The second set of four upadeshas includes the upadesha of Pure Perfect Presence, the upadesha of non-union, the upadesha of the logic of the three times, and the upadesha of the source of the total *lung* transmission.

The first of these is the upadesha of Pure Perfect Presence. Because the state of Pure Perfect Presence, the birthplace and source of all phenomena, is beyond all conceptual limitations of object and subject, it is beyond all acceptance and rejection.

The second is the upadesha of non-union. Because no phenomenon exists in a dualistic way within the essence of Pure Perfect Presence, there are no dualities to unify, such as method and prajña, space and wisdom, object and subject, cause and effect, and so forth. [192]

The third is the upadesha of the logic of the (unity of the) three times. The essence of uncompounded Presence Itself, beyond origination and cessation, is undifferentiated into three times.

The fourth is the upadesha of the source of the total *lung* transmission. Dzogchen Presence itself establishes knowledge of

all phenomena. The meaning can be understood from the details of dzogchen tantras.¹²⁹

Struggle and Achievement

The sixth subdivision explains the eighth topic,¹³⁰ how to transcend attachment to struggle and achievement.

(r) "To clearly teach confidence in this state, the ten reliable, transcendent *lung* transmissions produce confidence in the meaning beyond actions of struggle and achievement."

"To clearly teach confidence in this state that establishes precise, unmistakable knowledge of the natural condition, Pure Perfect Presence, as explained above, there are upadeshas about how to **transcend** struggle and achievement with the Ten Natures."¹³¹ The *Dochu* says:

The essence of Presence appears as ten aspects of total *lung* transmission. In dzogchen atiyoga, there is no view or meditation. There are no samayas to preserve. There are no sacred activities to perform. [193] There are no obstacles blocking wisdom. There are no levels upon which to practice. There are no paths to travel. There is no subtle

¹²⁹ Thus is explained the seventh topic--the three transmissions and the four instructions.

¹³⁰ The eighth topic includes eight instructions: five certainties and three uncertainties, or, alternatively, eight oral teachings about what does not exist.

¹³¹ The Ten Natures are ten special aspects of tantra. Dzogchen teachings explain the Ten Absences of the Ten Natures. There are two lists of the Ten Natures in our text. The first list is presented in chapter 9: view and meditation, samayas, sacred activities, wisdom, levels, paths, subtle phenomenon, tantra connection, *lung* teachings, and upadesha instructions. The second list is presented as separate chapters in our text: view and meditation in chapters 59, 70 and 71, samayas in 60 and 72, sacred activities in 61 and 73, mandalas in 62 and 74, initiations in 63 and 75, paths in 64 and 76, spiritual levels in 65 and 77, behavior in 66 and 78, wisdom in 67 and 79, and fruit in 68 and 80. Practitioners often mistakenly use these ten considerations to block the possibility to get familiar with the dzogchen master's three-fold transmission: oral, symbolic, and direct.

dualism of subject and object. The essence of tantra is already connected. The essence of *lung* transmission is directly encountered. The upadeshas are transcendent. These constitute the Ten Natures of dzogchen atiyoga.

"The ten reliable, definitive *lung* transmissions produce definitive confidence in the meaning beyond actions of acceptance, rejection, struggle, and achievement." This eighth topic explains certainty. There are two sets of eight instructions: eight upadeshas about what does not exist; and five certainties plus three uncertainties. The *Dochu* explains the eight upadeshas on what does not exist:

Presence neither arises nor ceases. The meaning cannot be meditated. Behavior transcends acceptance and rejection. There is no path to travel. [194] There are no aspects to categorize. Presence has no essence. The real condition cannot be pointed out. There is nothing to affirm or deny.

The second set of eight includes five certainties and three uncertainties. The *Dochu* explains the five certainties:

What are the five certainties? There is certainty that the state has no time divisions. There is certainty that offerings to the masters (are already made, in a non-dual way). There is certainty that offerings are not dedicated. There is certainty that precepts cannot point out anything. There is certainty that joy and suffering have the same cause.

And the *Dochu* explains the three uncertainties:

There is uncertainty about the essence of phenomena. There is uncertainty about the essence of mind. There is uncertainty about the essence of wisdom.

Details about these are explained in different dzogchen tantras.¹³²

¹³² Thus is explained the eighth topic.

Nine Vehicles

The seventh subdivision explains the ninth topic,¹³³ the classification of nine vehicles. [195]

(r) "Each of the nine vehicles speaks its (different) words of truth although no (real differences) exist. Nine (different) dimensions manifest in correspondence with how the one Source is experienced. Each of the nine (vehicles) speaks its words of experiential truth."

"The natural condition of all phenomena cannot be identified within Pure Perfect Presence, the real condition, as something to accept or reject based upon cause and effect. Even though real differences do **not exist** in the vehicles that try to travel to that state, according to how each vehicle sees the meaning of the real condition of the students, each of the **nine vehicles speaks its words** with the voice of truth. **Nine dimensions manifest corresponding to how the one** Pure Perfect Presence, the **Source** of phenomena, **is experienced** by individual minds. **Each** of the **nine yogas speaks its words of experiential truth** to communicate meanings in its specific ways. Ultimately all of these vehicles arise through the empowering energies of dzogchen Presence Itself." This ninth topic explains the vehicles, in descending order. The *Dochu* says:

Hey Great Assembly! Listen now. The essence of the real condition is Presence Itself. The essence of Presence Itself is dzogchen. [196] Dzogchen, unborn dharmakaya, produces the miraculous apparitions that manifest sambhogakaya and nirmanakaya. In three sets of three vehicles, the magical emanations of the nine-fold lineage use many words and syllables to explain the nine types of teachings. What are these vehicles? Three vehicles--sravaka, pratyekabuddha and mahayana--are known as the voice of nirmanakaya.

¹³³ The ninth topic is the nine vehicles: sravaka, pratyekabuddha, mahayana, kriyatantra, upayatantra, yogatantra, mahayoga, anuyoga, and atiyoga.

The three outer vehicles--kriyatantra, (upayatantra), and yogatantra--are known as the teachings of sambhogakaya. The three (inner) vehicles--development, completion, and dzogchen--are known as the voice of dharmakaya. These nine types of vehicles of the three kayas constitute the empowering energies of dzogchen.

Ten Perfections

The eighth subdivision explains the tenth topic,¹³⁴ the ten perfections.

(r) **"Because all is perfected in me, the All-Creator, understand the importance of this state of Pure Perfect Presence."**

"Although vehicles make various distinctions, ultimately **all** phenomena of samsara and nirvana, without exception, are included and **perfected in me**, self-originated wisdom, *rigpa*; **All-Creating** Pure Perfect Presence completely pervades conditioned existence and peaceful nirvana. The essence of Pure Perfect Presence is primordially liberated, beyond thought, speech, fabrication, transformation, rejection, and acceptance. When this meaning is precisely understood, one also understands that all phenomena are primordial, manifest enlightenment, the total state of self-originated wisdom. **Understand the supreme importance** of this meaning." [197] This tenth topic explains total perfection. The *Dochu* says:

One should understand that phenomena, however they manifest, are perfect in Pure Perfect Presence. When this Pure Perfect Presence is understood, the perfection of all phenomena within my state is understood. Understand that all phenomena which manifest from my state are self-originated wisdom, Pure Perfect Presence. [198] Because no phenomenon exists outside this self-originated Pure Perfect

¹³⁴ The tenth topic presents the ten perfections of Presence in three sets of ten: ten teachings, ten transmissions, and ten phrases.

Presence, there does not exist any phenomenon that is not (Pure Perfect) Presence.

In All-Creating Pure Perfect Presence, all phenomena are perfected. Phenomena are nothing other than self-originated wisdom, *rigpa*, the Mind of the primordial lord, Samantabhadra. The space-like, all-pervading clarity of ineffable self-originated wisdom, the Source of sugatas, *rigpa*, the real condition, Presence, abides right now in the life-stream of each sentient being. Presence abides as the unique essence, primordially indivisible from the self-originated wisdom of the Mind of all Victorious Ones of the three kayas. All phenomena of samsara and nirvana are perfected in this dimension, the essence of the great, unfabricated total equality. The *Dochu* says: [199]

Hey, Great Assembly! By understanding this, you can understand everything. The cause of phenomenal appearances is the five elements, and the cause of the five elements is Pure Perfect Presence. Presence manifests all phenomena, and no phenomenon manifests that is not Presence. For these reasons, all phenomena are included in Presence. There does not exist anything other than Presence. [200] Because the one Presence is all-pervading, the buddhas, wisdoms, and primordial Mind are Presence, and sentient beings, karmic traces, and ordinary minds are Presence. The expansive, non-conceptual state of buddhas and the obscuring concepts and karmic traces of sentient beings are identical as self-originated Presence. Because they are the same, and because the minds of you in the Assembly are not different from the buddhas of the three times, everything is dzogchen Presence Itself. This explains the top of total perfection.

Real Condition

The third subdivision explains that what manifests is not something other than the real condition of the root. It has two subdivisions:

- 1) the explanation that everything is the essence of Presence (p171);
- 2) and the proclamation that there is no phenomenon that is outside of Presence (p172).

All is Presence

The first subdivision is the explanation that everything is the essence of Presence.

(r) "The root of all phenomena is All-Creating Pure Perfect Presence. Whatever appears is my nature. The way in which appearances manifest is my magical display. All sounds and words that arise in any way manifest my state as words and sounds. Everything encompassed by the animate and inanimate universe, such as the qualities of the kayas and wisdoms of buddhas and the bodies and karmic tendencies of sentient beings, is primordially the nature of Pure Perfect Presence."

"As explained above, the root of all phenomena is this Pure Perfect Presence, the All-Creating King. Whatever appears as the animate and inanimate universe is the manifestation of my nature. The way in which all appearances manifest as unceasing *rol-tsal* energies from the unborn space of the real condition is the emanation path of the magical display of me, the All-Creating Teacher. [201] All manifestations of articulated and unarticulated sounds and words that arise in any way manifest as the sounds of letters and words, communicating the self-sounds of the real condition from the dimension of the inexpressible state of me, Pure Perfect Presence, the teacher. Everything encompassed by the animate and inanimate universe, such as the qualities of the kayas and wisdom of victorious buddhas of the three times, what exists as the visible manifestations of the concrete bodies and the immaterial, non-concrete karmic tendencies of sentient beings, and so forth, abides primordially as the nature of the All-Creating King, Pure Perfect Presence."

[202]

Nothing Other Than Presence

The second subdivision is the proclamation that there is no phenomenon that is outside of Presence.

(r) "I, the All-Creating King, did not teach about phenomena that are other than Presence to past buddhas who manifested from me. I will not teach this (misconception) about Pure Perfect (Presence), the All-Creating King, to buddhas who live now or who will come in the future." Thus he spoke.

"Thus, all phenomena, however they appear, arise from my Presence, and there does not exist one phenomenon that is other than the essence of Presence. I, the All-Creating King, did not teach (other phenomena) to past buddhas who manifested from me. Also, to buddhas who abide materially in the present or who will come in the future, I will not teach this (misconception) about Pure Perfect Presence, the All-Creating King." Thus he spoke.

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the sixth chapter, which explains the *One Root*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the sixth chapter, which explains the *One Root*.**

Chapter 7 - *Categories of Vehicles*

The fourth subdivision of chapters four through ten, which explain that all phenomena are the primordially pure state of the All-Creator, is chapter seven, about how all phenomena are direct manifestations that display natural Presence in a non-dual way. It has two subdivisions: [203]

- 1) the brief explanation of the meaning (p173);
- 2) and the extensive explanation (p173).

Brief Explanation

The first subdivision is the brief explanation.

(r) Then the All-Creating King, Pure Perfect Presence, spoke about the different phenomena created by the state.

After explaining that the root of all phenomena is the one Pure Perfect Presence, **then the All-Creating King, Pure Perfect Presence, spoke about the individual different phenomena** of the universe of samsara and nirvana **created by the state.**

Extensive Explanation

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) praise for the communication that all apparent phenomena are displayed within the non-referential real condition (p173);
- 2) the question about the essence of samsara and nirvana (p175);
- 3) and the detailed explanation, with the answer (p176).

Source of All

The first subdivision is praise for the communication that all apparent phenomena are displayed within the non-referential real condition.

(r) "Hey Mahasattva! Presence is the nature of the authentic state. Although, in the total bliss of the non-dual, authentic state, Presence manifests all aspects, no aspects have ever really existed. Presence primordially abides like ineffable space. Presence is beyond objects and cannot be categorized as 'one'. Although nothing can be categorized or pointed out as Pure Perfect Presence, categories of phenomena created by Presence arise. What is created by Presence? The animate and inanimate universe, buddhas, and sentient beings are created by the essence of Presence, through its nature. After being created, these phenomena are visibly displayed with the five

great elements, the appearances of the six lokas, and the two form kayas that benefit those beings. All these are categories that manifest as the nature of Presence." Thus he spoke.

(The King) called out, "**Hey Mahasattva!** The real condition of all phenomena is the essence of Pure Perfect **Presence**, *rigpa*. This Presence is the nature of the primordial **authentic state**, the real condition beyond all rejection, acceptance, fabrication, and transformation. The *rolpa* energies of samsara and nirvana are never interrupted in the total bliss of the unchanging, omnipresent wisdom that self-abides, in a **non-dual** way, as the **authentic** real condition, the immutable original **state**. **Although Presence manifests all precious aspects** of appearances, from the very moment of appearing [204] **no aspects** of appearances with the characteristics of object and subject **have ever really existed**. Presence **primordially abides like ineffable space**--self-originated, uncompounded, unborn, and unthinkable." The *Trulde* says:

The example is space: The one form of space has inconceivable reflections in water. Similarly, the one *rigpa* [205] has inconceivable *tsal* energy manifestations. Although the reflection of the moon appears in water, the reflection has no essence. Similarly, although the *tsal* energy manifestations of *rigpa* appear, they have no essence.

"Because the uniquely abiding *thigle*, the real condition, is **beyond objects** with characteristics, Presence **cannot be** either separated into differences or **categorized as** some class named 'one'. **Although nothing can be categorized or pointed out as** the intrinsic essence of **Pure Perfect Presence**, many **categories** that differentiate the manifesting **phenomena** of the universe of samsara and nirvana **are created by Presence**.

"**What are the phenomena created by Presence?** The phenomena are the appearances of the **animate and inanimate** things of the **universe**. [206] The phenomena are all manifestations, such as the Bodies and wisdoms of pure **buddhas** and the places, bodies, and pleasures of impure **sentient beings**. Without any

other creator, **the essence of Presence creates** and establishes the variety of phenomenal appearances **through** the unceasing *tsal-dang* energies of **its self-radiant nature**, primordially beyond birth.

"After being created by Presence, these phenomena are visibly displayed everywhere, with the five great elements of the world as the inanimate container, the appearances of the six lokas of sentient beings as the animate contents, and the two form kayas--sambhogakaya and nirmanakaya, as buddhas who benefit these sentient beings needing education. You should understand that all these appearances are categories that visibly manifest as the nature of unceasing tsal energies from the unborn essence of Pure Perfect Presence, rigpa. No phenomenon manifests from something other than Presence." [207] **Thus he spoke.**

Question About Samsara and Nirvana

The second subdivision is the question about the essence of samsara and nirvana.

(r) Then Sattvavajra requested, "Hey! All-Creating King, emaho. Samantabhadra, emaho. You are Pure Perfect Presence. Emaho. Omniscient One, in the beginning, when Pure Perfect Presence arose, we who did not understand self and phenomena assembled as your retinue. Omniscient One, when I did not know how to ask the question, you spoke. You proclaimed the topic that phenomena are unified in the one Pure Perfect Presence. (Now please explain), what categories explain that there are two in the one?" Thus he requested.

After this explanation of how phenomena are created, **then Sattvavajra requested** the meaning of the topic of categorization into types. **"Hey! All-Creating King, Pure Perfect Presence. All phenomena of samsara and nirvana visibly manifest as aspects of unceasing rolpa energies from the unborn self-radiance of your essence, which does not exist as anything."** Because these manifestations are amazing, Sattvavajra says, **"Emaho."**

"From the very moment of manifestation, phenomena arise as the rolpa energies of unique, pure Samantabhadra, without the

existence of even an atom of impure quality." Because this is amazing, Sattvavajra says, "**Emaho**." [208]

"**Your** essence exists as the All-Creating **Pure Perfect Presence**, the base for the manifestation of phenomena. Presence manifests in total primordial purity, without the real existence of one thing. Presence manifests the various phenomena of samsara and nirvana. Presence abides in total self-perfection, complete equality." Because of this, Sattvavajra greets the King with "**Emaho**", a word for amazement.

"Initially, **in the beginning**, before anything of samsara and nirvana manifested, there was the ineffable, space-like realm of **Pure Perfect Presence**, all-pervading basic space. Different types of unceasing, inherent *rolpa* energies **arose** from the self-perfected base of manifestation. The visible manifestations of **self and all phenomena** were perceived to be separate. Thus the self-face of the *rol-tsal* energies of the Pure Perfect Presence, the real condition, was **not understood**. Even though there is this confusion, [209] we who have karma and fortune are now **assembled as the retinue of you, the omniscient lord** of victorious ones, the All-Creating Teacher.

"**When I did not know how to ask** and was not able to formulate **the question** about the precise meaning of the profound real condition, you, **the Omniscient Teacher**, spontaneously **spoke** about the state of knowledge. In order to explain how all **phenomena** of the universe of samsara and nirvana **are unified in the one root topic, you proclaimed the first topic: Pure Perfect Presence. (Now please explain), what categories explain that all phenomena in the one Pure Perfect Presence are divided into two specific thugje-rolpa energy manifestations from the universal,**¹³⁵ self-perfected ground?" **Thus he requested.**

Answer About Samsara and Nirvana

The third subdivision is the extensive explanation, with the answer. It has six subdivisions: [210]

¹³⁵ The two manifestations are samsara and nirvana.

- 1) the explanation of the self-perfected, universal ground existing before everything (p177);
- 2) the instruction to listen to the meaning of specific manifestations, because *rigpa's thugje* energies arise from the universal ground (p179);
- 3) the different types of teachings, based upon the intelligence of the disciple (p179);
- 4) the nature of the vehicles of cause and effect (182);
- 5) ascertaining that everything is all-inclusive dzogchen (p194);
- 6) and praise for the person who understands this (p196).

Universal Ground

The first subdivision explains the self-perfected, universal ground existing before everything.

(r) Then the All-Creating King, Pure Perfect Presence, spoke. "Hey! I am primordially self-perfected. I am the self-perfected Source of all buddhas."

After Sattvavajra asked about the topic of categories, **then the All-Creating King, Pure Perfect Presence, spoke** about the meaning of what was asked. "Hey! I am the Pure Perfect Presence that creates all self-originated, uncompounded wisdom, the real nature of all phenomena. **I am primordially self-perfected**, beyond union and separation, in the life-streams of all sentient beings. But because beings do not understand this self-manifesting self-face, I am invisible. Thus they abide in the confines of illusory karmic tendencies." [211] The *Rangjung Dewai Khorlo* says:

Vajrasattva, listen now. The uninterrupted wisdom of natural *rigpa* abides in the perceptions of the bodies of sentient beings. Presence abides primordially, without union or separation. The wisdom presence of Samantabhadra abides in the confines of emotions. When the meaning of the definitive teaching is understood, it is not necessary to realize some other meaning. Even sentient beings, who desire Pure Perfect (Presence) but search for

some limiting trap inside the universal basis, abide in this realm. This state is the knowledge of the victorious ones. The Source of sugatas is the bodies of sentient beings, and even if this recognition is not perceived [212] according to the definitive instruction to perceive it, one is never separated from recognition. Heart of the Assembly, listen now. Even while ignorant confusion exists, one abides in the fruit of buddha Mind. Because of this, buddha Mind never manifests elsewhere. It is precisely at this time, and not earlier. In fact, in the same way that sesame seeds are pervaded by oil, the self-awareness of all six types of beings is pervaded by the wisdom of natural *rigpa*. The wisdom of natural *rigpa* abides continuously, beyond origin and cessation.

The *Longchen Rabjam* says:¹³⁶

I, the Source of sugatas, abide in all buddhas and sentient beings, in the same way that oil pervades sesame seeds. Presence that permeates everything is the Source beyond causes and conditions.

"Because there is no buddha other than the manifestation of this *rigpa* of dharmakaya, the abiding ground, I am Pure Perfect Presence, the All-Creating King. **I am also the self-perfected, unfabricated Source** of self-originated wisdom, *rigpa*, the Mind of **all buddhas** who manifest and depart in the three times." [213] The *Longchen Rabjam* says:¹³⁷

I am the great grandmother of buddhas and sentient beings. I am self-originated wisdom. I am the source of all phenomena. I am the base in which everything abides. As the source of self-originated wisdom, I encompass and pervade absolutely everything, such as karmic visions and beings, the inanimate and animate universe, all buddhas of

¹³⁶ This quotation does not occur in the *klong chen rab 'byams rgyal po'i rgyud*.

¹³⁷ This quotation does not occur in the *klong chen rab 'byams rgyal po'i rgyud*.

the three times, and all sentient beings of the six lokas and three realms.

The *Ngama* says:

The wisdom of *rigpa* in one's life-stream is like the sun rising in a cloudless sky. Natural *rigpa*, wisdom, dharmakaya, abides in the uncompounded, vast expanse.
[214]

Specific Manifestations

The second subdivision is the instruction to listen to the meaning of specific manifestations, because *rigpa's thugje* energies arise from the universal ground.

(r) "I am the nature of *thugje* energies. At the time when (beings) enjoy whatever (teaching), in order to provide help that pleases whichever (disciples) I will explain the meaning of my creations. You, Sattvavajra should listen (well)."

"I, the Source, self-originated wisdom, am the primordial, unborn essence of ineffable space, the natural base from which manifest all appearances of the self-perfected clear light, the unceasing *tsal-dang* energies of *thugje* energies. At the time when beings are happy to enjoy whatever categories of vehicles, which arise as methods to discipline beings who need education, I provide the benefit of a specific vehicle to satisfy a specific disciple from within the self-manifesting dimension beyond partialities, attachment, emanation, and re-absorption. So that you understand this, I will explain the meaning of my all-creating *rol-tsal* energies, the different creations and categories of vehicles. You, Sattvavajra, should listen well." [215]

Teachings Based Upon Intelligence

The third subdivision, about the different types of teachings, based upon the intelligence of the disciples, has three subdivisions:

- 1) the explanation that the one non-conceptual teaching is naturally and completely pure (p180);
- 2) the explanation of the many vehicles that enjoy various concepts (p180);
- 3) and the establishment of the reasons why teachings are ultimately united in one, even though we speak about different categories with two natures (p181).

One Teaching

The first subdivision is the explanation that the one non-conceptual teaching is naturally and completely pure.

(r) "Those who enjoy the one are taught the nature of Pure Perfect Presence that unites all phenomena in the one (wisdom). They are taught the all-creating nature of Presence."

"Those practitioners with superior capacity, who enjoy the state of the one non-conceptual *thigle*, dharmakaya, are taught the one nature of Pure Perfect Presence, *rigpa*, that unites all phenomena of the universe of samsara and nirvana in the one ineffable, empty, luminous self-originated wisdom. The nature of Presence, dharmadhatu, the natural clear light, total purity, the essence of Pure Perfect Presence, is explained by introducing the name 'All-Creating King'. When these practitioners understand correctly, they are liberated, without any dependence upon struggle and practice." [216] The *Rigpa Rangshar* says:

Even if the real condition of *rigpa* is subdivided, everything is perfected in the one. The 80,000 emotions arise because the one is not understood. When the one is understood, these emotions are liberated.

Vehicles With Various Concepts

The second subdivision is the explanation of the many vehicles that enjoy various concepts.

(r) "Those who enjoy many characteristics are endlessly taught with various words about the creations of the All-Creating King. In particular, they are taught about my essence."

"On the other hand, those disciples who enjoy the many characteristics of various phenomena are endlessly taught with various words of vehicles that appear as the magical *tsal* energies and creations of the Teacher, the All-Creating King. In particular, they are taught with all kinds of unceasing *rol-tsal* energies that spontaneously manifest from my all-creating essence."

All Teachings Unified in One

The third subdivision is the establishment of the reasons why ultimately teachings are unified in one, even though we speak about different divisions with two natures. [217]

(r) " 'One' refers to my state, the Source. 'Two' refers to the creations that are manifested by me. The phenomena created by me can be numbered. Numbers include one, two, (and so forth). The last number cannot be communicated. That which cannot be communicated is the Source. The incommunicable Source is said to be one."

"But even if separate categories of conceptual and non-conceptual (teachings) are explained in relation to the intelligence of disciples, ultimately no differences exist. The **one** phenomenon totally beyond concepts is explained with the words, '**my all-creating state**'. What is the dimension that is communicated with these words? It is the **Source** of all phenomena, Pure Perfect Presence, *rigpa*, self-originated wisdom, the unfabricated natural state. **The manifestations of the two vehicles**¹³⁸ of cause and effect from my unceasing *tsal* energies **are created by me**, the All-

¹³⁸ The two vehicles of cause and effect are the cause-oriented sutric vehicles of characteristics and the goal-oriented tantric vehicles.

Creating Teacher. They are taught in accordance with the intelligence of different disciples." The *Gyatso Khyilpai Gyü* says:

Because the ideas of sentient beings are never exhausted, vehicles are endless. These approaches to teachings are taught as antidotes for the 84,000 emotions. [218]

"Thus **the phenomena created by me can be numbered** differently in the various vehicles. Although enumeration with **numbers** implies different classifications--'one' and 'two', really no separate division of phenomena exists. Because the real condition is beyond concepts and cannot be imagined by mind, the **final number cannot be reached and communicated** in words. This essence **beyond** words, ideas, and **communication is the Source** of phenomena, the original condition, the natural state. Thus, in relative circumstances, different classifications are taught that correspond to the ideas of different students, but, in the ultimate sense, **all** different vehicle classifications are united in **the one** incommunicable Source, the real condition, self-originated wisdom. Different vehicle classifications do not really exist." [219] The *Gyatso Khyilpai Gyü* says:

When the illusory phenomena of foolish practitioners are cleared up, there are no vehicles and there is nothing to enter.

Vehicles of Cause and Effect

The fourth subdivision explains the nature of the vehicles of cause and effect. It has three subdivisions:

- 1) the brief explanation that distinguishes the two truths of the types of vehicles of cause and effect (p183);
- 2) the way in which cause-oriented vehicles of characteristics are classified (p183);
- 3) and the extensive explanation of the way in which goal-oriented vehicles of mantras¹³⁹ are classified (p189).

¹³⁹ Alternate names for the vehicles of mantras include: mantrayana, tantrayana, vajrayana, guhyamantrayana, and vehicles of tantras.

Two Truths

The first subdivision is the brief explanation that distinguishes the two truths of the types of vehicles of cause and effect.

(r) **"The teachings created by the one All-Creating Pure Perfect Presence are of two types: cause-oriented and goal-oriented. The teachings of these two types of vehicles are distinguished as definitive or provisional based on the way in which the two truths--ultimate and relative--are understood. (These vehicles explain their teachings) using examples, meanings, signs, and logic."**

"The phenomena created by the one essence and nature of All-Creating Pure Perfect Presence are of two types: cause-oriented vehicles of characteristics and goal-oriented vehicles of mantras. The guhyamantra vajrayana teaches the non-duality of cause and effect as the truth of the ultimate condition. [220] The cause-oriented vehicles of characteristics teach cause, effect, acceptance, and rejection as the truth of relative appearances. I will explain later how these cause-oriented and goal-oriented vehicles distinguish their dualities based upon these two types of truth.

"These vehicles can be classified based on the two types of lung teachings: the definitive lung teachings of vajrayana and the provisional lung teachings of the vehicles of characteristics. These vehicles explain their teachings based on signs and logic, with corresponding specific examples and meanings.

Cause-Oriented Vehicles of Characteristics

The second subdivision is the way in which cause-oriented vehicles of characteristics are classified. It has three subdivisions:

- 1) the presentation of the characteristic that a later effect comes from an earlier cause (p184);

- 2) the explanation that these teachings give provisional meaning (p184);
- 3) and the explanation of the teaching to reject samsara and accept nirvana (p185).

Effect from Cause

The first subdivision presents the characteristic that a later effect comes from an earlier cause.

(r) **"The cause is the five great elements. The effect is the sentient beings of the three realms. Then, the cause is understood to be the sentient beings of the three realms, and the effect is assigned the name 'buddhas'. Followers explain cause and effect with examples and meanings."**

"The cause is the five great elements, such as water, and so forth, which establish and manifest the effect--the sentient beings of the three realms. Then, after practicing a path that understands the cause to be the sentient beings of the three realms, followers assign the name, 'attaining the citadel of buddhas', to the effect. They explain using the logic of the examples and meanings of cause and effect. These are the explanations given by the cause-oriented vehicles of characteristics." [221]

Provisional Meaning

The second subdivision explains that these teachings give provisional meaning.

(r) **"This teaching, which understands the cause to be sentient beings of the three realms, who are predicted (to become) buddhas as the effect, is a provisional *lung* (teaching)."**

"The cause is understood to be sentient beings of the three realms who gradually train on a path of two accumulations.

After doing this training for many countless eons, finally **they are predicted to** newly attain the citadel of **buddhas as the effect**. **This teaching is a** figurative, **provisional lung teaching** that is explained to gradually **guide** students. These provisional teachings contradict the profound, definitive *lung* teachings that teach the indivisibility of the base and the fruit." [222]

Acceptance and Rejection

The third subdivision explains the teaching to reject samsara and accept nirvana. It has two subdivisions:

- 1) brief explanation (p185);
- 2) and extensive explanation (p186).

Brief Explanation

The first subdivision is the brief explanation of the rejection of samsara and the acceptance of nirvana.

(r) "(Followers) distinguish two aspects: (cause and effect). They understand the cause to be the five great elements, which (produce) all created phenomena. (But, actually, phenomena) are the direct manifestations of Presence Itself."

"(Followers) distinguish two aspects: cause and effect. They understand the cause to be the five great elements. And they see that this cause (produces) all the appearances of the various created phenomena of the animate and inanimate universe. But, actually, these phenomena are the directly manifest, immutable *tsal* energies of self-originated wisdom, Presence Itself. Various karmic visions of the six lokas arise because sentient beings do not recognize their own nature. Followers of the vehicles of characteristics consider that these visions have concrete specific characteristics. So they struggle with causes, effects, acceptance, and rejection."

Extensive Explanation

The second subdivision is the extensive explanation of the teaching to reject samsara and accept nirvana. It has four subdivisions:

- 1) the world exists because the ultimate state is not understood (p186);
- 2) the teaching that samsara should be rejected because worldly illusions produce suffering (p187); [223]
- 3) the teaching that nirvana should be accepted (p187);
- 4) and the definition of cause-oriented vehicles (p188).

Existence of the World

The first subdivision explains that the world exists because the ultimate state is not understood.

(r) "Through ignorance which does not understand that all is just-that-ness, (followers) necessarily investigate the phenomena of the six sense objects with their mistaken concepts of object and subject. The six disintegrating (lokas) and six (types of) dependent (beings) are said to be the 'world'."

"In all the varieties of animate and inanimate manifestations, there do not really exist any phenomena with characteristics of object and subject that are other than the essence of **just-that-ness**, the authentic condition. But sentient beings have both intrinsic ignorance and conceptual **ignorance** as the cause to **not understand** this. Because of that, **(followers)** experience powerful attachment and **necessarily investigate the phenomena of the six sense objects**, such as forms, sounds, and so forth, **with their concepts of object and subject** that are **mistaken** about the true meaning. Thus, **the six** unstable, **disintegrating** dimensions of the six lokas **and** the six types of beings who live within and are **dependent** upon these dimensions manifest, in their varieties of places and bodies. These are said to be the inanimate and animate **'world'.**" [224]

Rejection of Samsara

The second subdivision explains the teaching that samsara should be rejected because worldly illusions produce suffering.

(r) **"Because of the six attachments to the six sense objects, there are said to be the terrible sufferings of the six cravings. These are 'misery upon misery'."**

"Because of the six obsessions and attachments to the six sense objects, like color-form and so forth, the six cravings, like the emotion of avarice, arise. Based upon those cravings, varieties of karma are accumulated. Because of that, there are said to be the experiences of the cruel and terrible sufferings of the six lokas. This is the condition to be renounced, and it is labeled 'misery upon misery'."

Acceptance of Nirvana

The third subdivision explains that nirvana should be accepted.

(r) **"Then, regarding 'misery' and 'beyond misery', it is said that when there are no concepts of the phenomena of the six sense objects, there is no birth in the places of the six (lokas of) birth. Because the six sufferings are thus transcended, this condition is named 'beyond misery'."**

"In addition to the torment through the misery of extensive, profound, long-lasting sufferings of the six lokas, there is the torment of one suffering after another. And then there is the so-called concrete attainment of liberation that goes beyond the torment of total misery. When karma, emotions, and karmic traces are consumed and there are no concepts of mind obsessed with and attached to the phenomena of the six sense objects, it is understood that, because there is no cause, there is no birth in the samsaric places of the six lokas encompassed by the four types of

birth.¹⁴⁰ [225] Thus, **because these six sufferings of the six lokas are transcended, this condition is designated and named 'beyond misery'.**"¹⁴¹

Definition of Cause-Oriented Vehicles

The fourth subdivision explains the definition of cause-oriented vehicles.

(r) **"From the Pure Perfect (Presence) of the authentic Source, the five great elements naturally manifest, without effort. Even though Pure Perfect (Presence), as the Source of all, has a non-referential nature, because there is grasping at separate specific characteristics, 'characteristics upon characteristics' arise. The five great elements that naturally arise are the source which creates all phenomena. Not understanding that sentient beings, created by this source, are self-originated, (followers) consider that practice on a path is a (necessary) cause. They desire that the effect manifest from this cause. Thus the name 'cause-oriented' is assigned. (These cause-oriented vehicles) are vehicles that try to attain an effect. Among these, there are types that renounce, that block, and that purify."**

"Here is the reason for the definition of these vehicles as 'cause-oriented vehicles of characteristics'. There is **Pure Perfect (Presence) as the Source** of the **authentic** condition of space beyond concepts. **From it, the five great elements** are the causes that **naturally manifest, without effort** based upon causes and conditions. Then, **even though Pure Perfect (Presence), as the Source** from which manifest **all** phenomena, with their causal elements, **has a non-referential nature** beyond all characteristics and concepts, **there is grasping at separate specific characteristics**, like the hot and burning nature of fire, . **Because** of that, **'characteristics upon characteristics' arise.** [226]

¹⁴⁰ The four types of birth are womb, egg, heat-moisture, and miracle.

¹⁴¹ "Beyond misery" is the translation of a Tibetan word for nirvana (mya ngan las 'das pa).

"From the *tsal* energies of Pure Perfect Presence that does not depend upon another cause to create, **the five great elements which naturally arise are the source**, because they **create all phenomena** of the universe. **Sentient beings** of the three realms, as the effects **created by that source**, are really the state of **self-originated** wisdom, which does not manifest from a cause. But, **not understanding** or knowing this, **(followers) consider that practice on a path** of struggle and achievement with cause and effect **is a cause**. And they **desire that an effect**, like the status of buddha and so forth, **manifest from practicing with this cause**. So the name 'cause-oriented' is assigned. [227] **(These cause-oriented vehicles) are vehicles** on a path that tries to **attain the effect** of one of the three (types of) enlightenment¹⁴² by striving with a cause. Thus (these vehicles) are named 'cause-oriented vehicles of characteristics'.

"The subdivisions of (cause-oriented) vehicles **are** of three **types**: sravakayana, which **renounces** karma and emotions, pratyekabuddhayana, which **blocks**, and bodhisattvayana, which **purifies**."

Goal-Oriented Vehicles of Mantras

The third subdivision is the extensive explanation of the way in which goal-oriented vehicles of mantras are classified. It has two subdivisions:

- 1) definition of classification in terms of the goal (p189);
- 2) and extensive explanation of the nature of these vehicles (p190).

Brief Definition of Goal

The first subdivision is the definition of classification in terms of the goal.

¹⁴² The three types of enlightenment attained by striving with causes are the enlightenments of followers of sravakayana, pratyekabuddhayana, and bodhisattvayana.

(r) **"The term 'goal-oriented' is used to describe (the vehicles that emphasize) the goal which (manifests) from the cause or Source. Because the essence of this Source is an essence beyond arising and ceasing, it is named 'vajra'."**

"Here is the definition of the **term 'goal-oriented'**, used to describe the vehicles of the mantras. The **Source** of all phenomena, self-originated wisdom, Pure Perfect Presence, **is understood to be the effect**, called the ultimate **goal**, which manifests **from the cause**. But, actually, there is no difference between cause and effect. [228] To use an example, just as vajra substance cannot be dissolved or destroyed by anything, **the luminous, empty essence of the Source** of the real condition beyond conceptual limitations **is an essence that does not arise** in the beginning, in dependence upon compounded causes and conditions, **and does not cease** in the end. This total emptiness, abiding as the nature of the goal of uncompounded wisdom, is **named 'vajra'**. Because (the non-duality of cause and effect is not understood), this goal (named 'vajra') is pursued on the path, the term, 'goal-oriented vajra vehicle' is used."

Classification of Goal-Oriented Vehicles

The second subdivision is the extensive explanation of the goal-oriented vehicles of mantras. It has two subdivisions:

- 1) general explanation of the two vehicles of outer tantras for capable followers (p190);
- 2) and the detailed explanation of the vehicles of inner mantras (p191).

Outer Goal-Oriented Vehicles

The first subdivision is the general explanation of the two vehicles of outer tantras, for capable followers.

(r) **"There are two outer (vehicles) that strive to achieve this vajra (essence). Based upon acceptance and rejection, (followers) desire to realize the wisdom of Body, Voice, and**

Mind, in a way that is something like pursuing the reflection of the moon in water."

"There are both outer and inner vehicles that try to concretely **achieve this** self-originated wisdom of Presence Itself, the **vajra**, whose meaning was explained above. [229] The first type principally teaches the behavior of outer ethics, in agreement with the three outer vehicles of characteristics, which were physically taught by the desireless Sage. Because of this, **both** kriya and yoga tantra are known as 'vehicles of tantras of the **outer** Sage'. To establish their own three gates as the nature of the **wisdom** state of the three Vajras of the deity's **Body, Voice, and Mind**, they diligently strive to **accept and reject** based on view and behavior. Through this practice, **they desire to realize** the ultimate deity kaya, which appears **like pursuing the reflection of the moon in water** although it is without self-nature." Explaining the two outer tantras, the *Gyatso Khyilpai Gyü* says:

There is no (separate) valid text to describe the view of upayatantra. [230]

Here our text mentions only kriyatantra and yogatantra, because the behavior of upayatantra is the same as that of kriyatantra and the view of upayatantra is not different from the view of yogatantra.¹⁴³

Inner Goal-Oriented Vehicles

The second subdivision is the detailed explanation of the inner vehicles of mantras. It has three subdivisions:

- 1) the explanation of the essence of both the mahayoga development and the anuyoga completion stages (p191);
- 2) the explanation of the non-dual essence of atiyoga (p192);
- 3) and the explanation of the benefits for those who follow the lower vehicles (p193).

¹⁴³ The three types of outer tantra are kriyatantra, upayatantra, and yogatantra. Upayatantra is first discussed in chapter 9 of our text.

Mahayoga and Anuyoga

The first subdivision explains the essence of both the mahayoga development and the anuyoga completion stages.¹⁴⁴

(r) **"Inner (tantra) is beyond acceptance and rejection. (Mahayoga uses) three stages (of contemplation), and (anuyoga uses) the essence (mantra) to view and meditate one's state as space and wisdom."**

"(In the vehicles of inner tantra), all concrete manifestations of the aggregates, constituents of experience, and sense bases are understood to be appearances of the phenomena of samsara. In the way that they abide, all manifestations are understood to be the nature of the great mandala of the primordially pure victorious ones. Those who have the view that understands this are (followers of) **inner** anuttaratantra, and are able to allow any phenomenon to abide, **without accepting or rejecting**.

"Development (stage) mahayoga uses the **three stages** of contemplation: the just-that-ness of dharmakaya, [231] the contemplation of the total light of sambhogakaya, and the contemplation of the cause of nirmanakaya. Using these three, (followers) cultivate and construct the animate and inanimate universe as the mandala of the deity.

"By using the recitation of the root mantra, the **essence** of the deity, (followers of) anuyoga try to cultivate their **own state as** the mandala of the deity. The cause is the object as the emptiness of dharmadhatu and the effect is the subject as self-originated **wisdom**. The great bliss of the indivisibility of these two is **viewed** and **meditated** as the mandala of Pure Perfect Presence."

Atiyoga

The second subdivision explains the non-dual essence of atiyoga.

¹⁴⁴ Mahayoga emphasizes the development stage, while anuyoga emphasizes the completion stage.

(r) **"Because the non-action (of atiyoga), which does not depend upon anything, is the Source of everything, (Presence) is beyond action and transcends sacred activities."**

"Atiyoga does **not depend upon anything**, such as the methods of acceptance, rejection, development, completion, and so forth. There is **no** concern with any **action** or actor other than resting naturally, without modification, in the self-originated wisdom of the non-dual essence of Presence Itself. **Because Presence is the Source of everything**, one relaxes in the unfabricated state of self-perfection, **beyond** any **action** involving hope, fear, struggle, achievement, and so forth. Thus, the revealed essence of effortless, total transcendence totally **transcends** the achievements of **sacred activities** with one's behavior." [232]

Benefits of Lower Vehicles

The third subdivision explains the benefits for those who follow lower vehicles, moving towards atiyoga. It has two subdivisions:

- 1) brief explanation (p193);
- 2) and extensive explanation (p193).

Brief Explanation

The first subdivision is the brief explanation of the benefits of following lower vehicles, moving towards atiyoga.

(r) **"For those who reject the bliss of non-action, (atiyoga) establishes *lung* teachings of bliss beyond struggle."**

"The effortless, natural **bliss** of the path of definitively secret atiyoga has **no actions** whatsoever of rejecting and accepting, as explained above. Followers of lower vehicles **who reject** this bliss through their attachment to acceptance, rejection, struggle, and achievement can (eventually) be **established** on the primordial level of self-perfection through the concrete **teachings**

of this dzogchen knowledge. These *lung* teachings of the supreme vehicle abide in the realm of effortless **bliss, beyond struggle** with any activities involving hope and fear." [233]

Extensive Explanation

The second subdivision is the extensive explanation of the benefits of following lower vehicles, moving towards atiyoga.

(r) "When followers of these vehicles, who struggle for three eons, seven lifetimes, six months, one year, or sixteen months, are taught this nature beyond action, they will come to abide in the bliss of self-perfection beyond struggle."

"Specifically, (practitioners on) the path of the vehicle of characteristics (follow) for **three** immeasurable **eons**. Outer tantra (practitioners follow for) **seven lifetimes**, or the like. (Practitioners) of both inner tantras (follow their paths) for **six months** if high capacity, **one year** and four months if medium capacity, and **sixteen months** if low capacity. **Followers of vehicles** of effort **struggle** for these lengths of time. **When they are taught this** self-originated wisdom of Presence Itself, which is the unfabricated **nature** of the authentic condition of dzogchen **beyond action**, they recognize that all phenomena which manifest are already enlightenment as the nature of total primordial liberation. When they understand that there is nothing to fabricate through acceptance, rejection, struggle, and achievement, **they will come to abide in the bliss of self-perfection beyond struggle**. This is the benefit or purpose (of following lower vehicles)."

Everything Is Dzogchen

The fifth subdivision ascertains that everything is all-inclusive dzogchen. [234]

(r) "In this dimension there does not exist anything that is not perfect. Because there is one perfect, two perfect, and all perfect, activities are bliss as the Perfections. 'One perfect'

means that **all** is perfect in Pure Perfect Presence. 'Two perfect' means that all creations of Presence are perfect. 'All perfect' means that all Perfections are perfect. Through this perfect *lung* teaching about the one, beings can abide in this knowledge of buddha. Through this meaning of total perfection, everything functions as the Perfections."

"The pinnacle of all vehicles is Pure Perfect Presence, *rigpa*, the authentic principle, the real condition, dzogchen. **In this dimension there does not exist any phenomenon** encompassed by either samsara or nirvana **that is not perfect**. Because of that, this vehicle is named 'dzogchen'." The *Dochu* says:

The essence of dzogchen is perfect sentient beings as well as perfect buddhas, perfect world as well as perfect transcendence, perfect non-duality of pleasure and suffering, perfect real condition as well as perfect vehicles, perfect limitation of non-existence as well as perfect limitation of existence, one perfect, all perfect, and completely perfect.

" '**One perfect**' means that all phenomena are perfect, without differentiation, in the realm of *rigpa*. '**Two perfect**' means that all manifestations of both samsara and nirvana, created by (Pure Perfect) Presence, are perfect. [235] '**All perfect**' means that none of the Perfections is imperfect. **Because** of this, all the qualifications of the path and fruit achieved through effort and struggle on the paths of lower vehicles are already perfect now, as the **Perfections**, in the dimension of root *rigpa*, without dependence upon any struggles of **activities** and actors. Thus, everything already abides in the realm of total **bliss** beyond struggle.

"Specifically, all phenomena of the universe of samsara and nirvana that arise, with pure and impure aspects, are ultimately **perfect** in the realm of the **one** self-originated wisdom. When they arise, they arise from the *tsal* energies of the Pure Perfect Presence of *rigpa*. When they abide, they abide in the realm of Pure Perfect Presence. When they liberate, they liberate in the realm of Pure

Perfect Presence. Because they never move outside this dimension, they are **perfect in the Pure Perfect Presence** of the Source. [236]

" **'Two perfect' means the creations of Presence.** These creations are all the phenomena encompassed by the worldly condition, the phenomenal existence of samsara, the animate and inanimate universe, aggregates, constituents of experience, and sense bases. These creations include completely everything encompassed by supramundane qualities, the categories of vehicles, and the base, path, and fruit communicated by them. Because all is created by Presence, manifests in Presence, and arises through karmic tendencies in Presence, there does not exist anything that is something else. Ultimately, phenomena do not exist other than as the *rolpa* energies of empty forms, which are non-existent but still appear in the dimension of Pure Perfect Presence, *rigpa*. Thus they are **perfect** in this dimension.

" **'All perfect' means all the Perfections,** like the teacher and so forth, encompassed by the three kayas of the victorious ones. The Perfections arise as the natural *tsal* energies that abide as the three kayas. The three kayas are dharmakaya as the empty essence of primordial *rigpa*, sambhogakaya as clarity, and nirmanakaya as unceasing *thugje* energies. The Perfections are **perfect** in this dimension. [237]

"Thus, for a person beyond concepts, with the highest capacity, who enjoys the state of the **one** real condition, all phenomena are unified together in the realm of the one self-originated wisdom. **Through this** explanation of the **perfect lung teaching** about the meaning of effortless self-perfection, there exists the possibility for practitioners to **abide immediately in this ultimate knowledge of buddha**, without the torment of struggle and achievement.

"**Through** the explanation of the *lung* teaching of **total perfection**, all these special beings who pursue **this meaning** using different types of vehicles will gradually be guided to atiyoga. In this way **everything functions as the Perfections** for the benefit of beings." The *Dochu* says:

The topic of total perfection [238] is realized through this already completed knowledge of all buddhas of the three

times. A practitioner alive right now abides in this path of knowledge without distraction. Successors who come in the future will be benefited by this teaching of knowledge.

Praise for Those who Understand

The sixth subdivision praises a person who understands.

(r) "Whoever abides in this effortless state, even with the body of a god or human, is buddha in the real condition of knowledge. When such a (person) performs benefit for sentient beings, they come to bliss without engaging in struggle and achievement." Thus he spoke.

"Any practitioner **who abides in this effortless state**, dzogchen, the real condition beyond acceptance and rejection, **even though the person appears to be in some loka, with the body of a god or human**, is actually a **buddha** who concretely manifests the authentic principle, Pure Perfect Presence, *rigpa*, **the unchanging real condition of Mind, knowledge. When this sacred person performs benefit for sentient beings** who are disciples, these disciples go beyond the anguish of the struggling paths of the vehicles. **Without engaging in acceptance, rejection, struggle, and achievement, they immediately come to abide on the level of unexcelled wisdom of the fruit of effortless total bliss.**"
[239] **Thus he spoke.** The *Dochu* says:

Whoever abides in this (knowledge) is a great practitioner. Although their body may be in the world in human form, the knowledge of Mind is the enlightenment of dzogchen. When such a person performs benefit for sentient beings, mistakes will not manifest, and there will be no doubt about the truth. Because this *lung* teaching of dzogchen is not governed by anything, it transcends expression in words and is beyond uncertainties about existence and non-existence.

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the seventh chapter, about *The Summary of Categories*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the seventh chapter, about *The Summary of Categories*.** [240]

Chapter 8 - Creation of All Dimensions

The fifth subdivision of chapters four through ten, which explain that all phenomena are the primordially pure state of the All-Creator, is chapter eight, about the reasons why there is no enlightenment other than Presence Itself. It has two subdivisions:

- 1) the brief explanation (p198);
- 2) and the extensive explanation (p199).

Brief Explanation

The first subdivision is the brief explanation.

(r) Then the All-Creating King, Pure Perfect Presence, spoke about how all phenomena, created from the one just-that-ness, appear as three aspects in just-that-ness. Each of these (three aspects) manifest separately.

After explaining the classification of phenomena that manifest from Pure Perfect Presence, **then the All-Creating King, Pure Perfect Presence, spoke about how all phenomena of samsara and nirvana, created from the one just-that-ness, appear as three aspects--teachers, retinues, and teachings--in just-that-ness.** These three Perfections exist as the essence, nature, and *thugje* energies of the manifestation-base. The way in which these **(three aspects)** concretely **manifest separately** will be discussed later.

Extensive Explanation

The second subdivision, the extensive explanation, has three subdivisions:

- 1) how all teachings manifest from self-originated wisdom, Presence Itself (p199); [241]
- 2) the categories of the four yogas (p207);
- 3) and the distinction between higher and lower yogas (p217).

Teachings From Presence

The first subdivision explains how all teachings manifest from self-originated wisdom, Presence Itself. It has five subdivisions:

- 1) how the three kayas are created (p199);
- 2) how the teachings of the three kayas separate cause and effect (p203);
- 3) how vehicles are the just-that-ness of space (p204);
- 4) the types of just-that-ness (p205);
- 5) and how the four yogas manifest from the one natural essence (p206).

Creation of Three Kayas

The first subdivision explains how the three kayas are created. It has three subdivisions:

- 1) how Presence Itself, just-that-ness, primordially displays the Perfections; (p199)
- 2) the differences among the three kayas (p200);
- 3) and the *thugje* energies of self-originated wisdom manifest as the duality of samsara and nirvana (p202).

Presence Displays Perfections

The first subdivision explains how Presence Itself, just-that-ness, primordially displays the Perfections.

(r) **"Hey Mahasattva! My one just-that-ness appears as three Perfections. Because the unborn essence (abides) in the same way (as Presence), just-that-ness appears as an object. This object is the just-that-ness of everything."**

"Hey Mahasattva! My one just-that-ness, the real condition, self-originated wisdom, Presence Itself, the All-Creating Teacher, **appears as the three Perfections:** teachers, retinues, and teachings. [242] How does this essence of Pure Perfect Presence, the Source, primordially abide? This **unborn**, unceasing essence of Presence abides **in the same way** as the uncompounded real condition; this real condition is said to be **just-that-ness**. From the perspective of **manifesting as an object** to be understood, (just-than-ness) is considered to be the Perfection of the teachings. But **this object** too is the transcendent, non-conceptual essence, **just-that-ness**, the real condition, the authentic principle of **everything** of samsara and nirvana. This authentic essence (of phenomena) cannot be explained by someone, using words and syllables. Instead, (phenomena) can be understood through the self-displayed nature of self-originated wisdom, *rigpa*, the unerring, definitive master." The *Dochu* says:

None of the teachers of the three times [243] can explain this essence of the teaching with words and letters. It has never been proclaimed, is not proclaimed now, and will never be proclaimed. Teachings display their essence. The *rigpa* of wisdom Mind displays its self-nature. Because *rigpa* teaches how to see and unify with its self-nature, when *rigpa* teaches itself, practitioners may discover *rigpa*. Just his is named "teaching".

Differences Among the Three Kayas

The second subdivision explains the differences among the three kayas.

(r) **"Thus, when one examines all (vehicles), one sees just-that-ness. The three kaya teachers, (who teach vehicles) of**

cause and effect, manifest (from) unobscured self-originated wisdom. Some manifest as (nirmanakaya) teachers of causes. Some manifest as (sambhogakaya) teachers of the relationship (between causes and effects). Some manifest as (dharmakaya) teachers of effects."

"The essence of the Perfection of the teachings is Pure Perfect Presence, just-that-ness. **Thus, when one examines all vehicles of cause and effect, one sees this object: dharmadhatu, just-that-ness.** The nature of the clear light, Presence Itself, the ultimate wisdom of the teachers and realized ones, **is never obscured** by anything, such as karma, emotions, and so forth. **The three kaya teachers of cause and effect manifest from the *tsal* energies of self-originated wisdom.**" [244] The *Dochu* says:

The king of *rigpa*, the wisdom of self-knowledge, appears as three types of nature: the nature of non-abiding Presence, the nature of self-originated wisdom, and the nature of *thugje* energy emanations. The nature of Pure Perfect Presence abides as non-abiding dharmakaya. The nature of self-originated wisdom abides as perfect sambhogakaya. The nature of *thugje* energy emanations abides as nirmanakaya emanations of any kind.

"How do these teachers manifest? **Some manifest** in nirmanakaya form **to teach the cause-oriented** (vehicles of) characteristics to followers who are more pure than ordinary beings. **Some manifest** in sambhogakaya form **to teach the relationship** between cause and effect or the indivisibility of base and fruit to exalted students who have attained a spiritual level. [245] **Some manifest** in dharmakaya form **to teach** the nature of the **effect**, the essence of primordial enlightenment, Presence Itself, to retinues of self-manifesting buddhas, who are superior to bodhisattvas on the stream-ending (tenth spiritual level)." The *Dochu* says:

When the teachers abide in non-abiding dharmakaya, the retinues also abide in Pure Perfect Presence. The teachers

teach the state beyond concepts to the retinuees of Pure Perfect Presence. When the teachers abide in sambhogakaya, the retinuees are retinuees of bodhisattvas. The teachers completely teach kayas and wisdom to the retinuees of bodhisattvas. When the teachers abide in nirmanakaya of various types, [246] the retinuees are retinuees of sentient beings of the six lokas. The (nirmanakaya teachers) teach the retinuees of sentient beings of the six families what corresponds to their desires and capacities.

Duality of Samsara and Nirvana

The third subdivision explains how the *thugje* energies of self-originated wisdom manifest as the duality of samsara and nirvana.

(r) "Buddhas and sentient beings arise from the five types of self-originated wisdom, which directly manifest compassionate *thugje* energies as the objective (goals) of the teachings and as the retinuees."

"Just-that-ness, *rigpa*, directly manifests unceasing *rol-tsal* energies from the compassionate *thugje* energies of self-originated wisdom. **Buddhas** encompassed by the five families and **sentient beings** encompassed by the five lokas **arise from the five types of wisdom, which self-originate** with unceasing, empty luminosity. (Buddhas and beings, respectively,) **manifest as the objective (goal) of the teachings** of the vehicles of cause and effect **and as the retinuees** of the three kaya teachers." The *Dochu* says:

The retinuees of dharmakaya teachers are the buddhas of the three times, whose exalted, compassionate attitude connects with the sentient beings of the six lokas in the three realms. Thus, this is said to be the Perfection (of the retinuee). [247]

The retinuees of sambhogakaya teachers are bodhisattvas who abide on levels and practice the ten non-

conceptual contemplations. They cultivate knowledge and are not conditioned by emotions. Because wisdom accumulation and compassion are connected, this is said to be the Perfection (of the retinue).

The retinues of nirmanakaya teachers are sentient beings of the six lokas who surround the six compassionate nirmanakaya emanations. Because karma and *thugje* energies are connected, this is said to be the Perfection of the retinue.

Teachings of Cause and Effect

The second subdivision explains how the teachings of the three kayas separate cause and effect.

(r) "To these assembled retinues the three kaya teachers of cause and effect (teach) different views to the disciples about the one dimension, just-that-ness. Some are taught about a dimension to renounce or block. Some are taught to purify and travel. Some are taught purity through empowering energy. Some are taught realization through acceptance and rejection. Some (are taught) that their own being is pure. (All of these paths) teach struggle and achievement."

"To these assembled retinues explained above, the three kaya teachers give clear teachings of cause and effect. According to the dispositions and capacities of the students of the retinues, different, specific higher and lower views are taught about the essence of the one dimension, just-that-ness, the real condition. To apply these views, some disciples, like the sravaka family, are taught to renounce types of karma and emotions that cause suffering. [248] Some disciples, like the pratyekabuddha family, are taught about a dimension to block, using the reversal of the (twelve links of) interdependent origination of all karma and emotions. Some disciples, like the family of bodhisattvas, are taught to purify all aspects of impure, relative, illusory manifestation in the unborn realm of dharmadhatu. And they are also taught to travel paths based upon purity to become

enlightened. **Some** disciples of tantra, such as the family of guhyamantra, **are taught** to make all aspects of the three impure gates into the nature of **purity through the empowering energy** of the Body, Voice, and Mind of the pure deity. **Some** disciples, like followers of yogatantra, **are taught** to **realize** the goal through the path that **accepts** the authentic view and behavior, while **rejecting** all unfavorable factors. [249] **Some** disciples, such as those who are suitable for anuttaratantra, **are taught** to use the profound development and completion stages of the path **to concretely realize that their own being is** primordially **pure** as the essence of the deity. To summarize, because **all these paths teach struggle** with causes to **achieve** a goal, they are different from the (dzogchen atiyoga) vehicle, which transcends causes, effects, struggles, and achievements."

Just-that-ness of Space

The third subdivision explains how vehicles are the just-that-ness of space.

(r) "These three kaya teachers explain based upon their understanding of (the capacities of the followers of) cause and effect (vehicles). But the two types--cause-oriented and goal-oriented vehicles--never move outside just-that-ness. This is my *lung* teaching as the All-Creator."

"In any case, the three kaya teachers, manifesting from all-creating Pure Perfect Presence, **understand** the (capacities of) the followers of **cause-oriented** vehicles of characteristics and **goal-oriented** mantrayana. They **teach** different teachings on cause and effect, corresponding to the intelligence of the followers. **But** ultimately, **both types--cause-oriented and goal-oriented vehicles--never move** even a short distance **outside just-that-ness**, the real condition, the base from which they manifest. **This is my *lung* teaching as the All-Creating Teacher.**" [250]

Types of Just-that-ness

The fourth subdivision explains the types of just-that-ness.

(r) "(The intrinsic nature of) **just-that-ness** is as follows: **I, the All-Creator, am just-that-ness. Everything created by me is just-that-ness. The six sense objects are created by me. The six sense capacities are my *rigpa*. The groups of sense consciousnesses are my self-originated wisdom. The five great elements, the five causes of everything, are just-that-ness. The five self-originated wisdoms of *thugje* energies and the manifestations of the six lokas and three realms are the nature of just-that-ness.**"

"The intrinsic nature of **just-that-ness**, the real condition, the essence of these Perfections, transcends all concepts and objective dimensions, and cannot be differentiated." It has been said that:

Because dharmadhatu is indivisible, it cannot have different types. However, there are unlimited categories of dependent phenomena.

"In accord with this, if divided on the basis of visible phenomena, (the intrinsic nature of) **just-that-ness is as follows: I, the All-Creating King, dharmakaya, who manifest the victorious teachers of the three kayas, am the essence of just-that-ness, the nature of Pure Perfect Presence, *rigpa*, beyond the union and separation of the three kayas. All phenomena of samsara and nirvana created by me are the just-that-ness of space beyond concepts. Everything arises from me as magical displays, illusions of empty forms, unblocked *tsal* energy manifestations. There is nothing other than (my just-that-ness).** [251]

"At the same time there are the specific divisions of these phenomena created by the All-Creator. What are these divisions? **The six types of outer sense objects**, such as manifestations of color-forms, sounds, and so forth, **were created by me**, the All-Creator. Although this way of speaking may be confusing to

followers of lower vehicles, all these manifestations simply arise as *rolpa* energies from the *tsal* energies of all-creating Pure Perfect Presence. Similarly, the manifestation of the **six sense organs**, such as the eyes, and so forth, **are** the nature of **my** conscious **awareness**, unobstructed, perceivable phenomena, my unceasing self-manifestations. **The consciousnesses**, such as visual consciousness, and so forth, **are** also the **self-originated wisdom** of me, the All-Creator. [252]

"The five great elements are the causes that generate and the bases that support everything animate and inanimate. Nothing animate or inanimate is other than the essence of **these five**. The **five** elements, as the **causes for everything** animate and inanimate, including all that manifests, are nothing other than **just-that-ness**, Pure Perfect Presence.

"From the *tsal* energies of the five self-originated wisdoms of unceasing *thugje* energies, the sentient beings of the **three realms and six lokas manifest**. These manifestations **are** also **the nature of just-that-ness**. There is not even an atom of something other." The *Longchen* says:¹⁴⁵

The one total, vast dimension arises as the concrete foundation of everything. Because there is nothing partial or limited to reject, everything everywhere arises impartially. [253] Being immaterial, the dimension manifests everywhere. Dharmadhatu has no boundaries or limits.

Four Yogas From One Essence

The fifth subdivision explains how the four yogas manifest from the one natural essence.

(r) The essence of just-that-ness is the true nature of non-duality. While this essence abides in the one (wisdom), the manifestations of four classes of yoga arise from the four types of yoga (practitioners).

¹⁴⁵ Folio 39 in chapter 14 of the *sde dge* edition of the *klong chen rab 'byams chen po'i rgyud*.

"But if phenomena are never other than the essence of the one just-that-ness, the real condition, why do the four types of yoga vehicles manifest, with their different ways of understanding? **The essence of just-that-ness** is the state of dharmadhatu beyond concepts. Its **true nature is non-dual** and beyond all dimensions of objects, characteristics, and opinions. Thus, there do not really exist any categories of different phenomena. While the **essence abides in the one** self-originated wisdom, the real condition, **the manifestations of four classes of yoga** paths arise from the imaginative capacities of the students of the families of **the four types of yoga (practitioners)**. [254]

Four Yogas

The second subdivision explains the categories of the four yogas. It has three subdivisions:

- 1) the four yogas are categories within the one Presence Itself (p207);
- 2) what should be known about the four categories of yoga vehicles (p208);
- 3) and the extensive explanation of the four categories (p212).

Yogas From Presence Itself

The first subdivision explains that the four yogas are categories in the one Presence Itself.

(r) "Hey Mahasattva! Listen. This Pure Perfect Presence, the Source of all, is the natural state of all phenomena, which primordially abide in authentic just-that-ness. When (followers of the) four types--atiyoga, anuyoga, mahayoga, and sattvayoga--see the non-acting natural state of the ultimate source, four (different) ways to experience the dimension arise."

"Hey Mahasattva! Listen to this explanation of the distinctions between the four types of yogas. **This** primordial, authentic place of **Pure Perfect Presence, the Source**, the

birthplace of all phenomena, is the unfabricated **natural state**, just-that-ness, the real condition of all phenomena. This **authentic** condition is the precise self-nature, not fabricated as wholesome by wise buddhas and not fabricated as unwholesome by vigilant sentient beings. But although Presence is **primordially abiding just-that-ness**, because of the different mental *tsal* energies of individual students there are **four types** of yoga: **atiyoga, anuyoga, mahayoga, and** the three outer tantras of **sattvayoga**. [255] **When (followers) see and analyze the Source of all phenomena, the ultimate principle, the natural state, effortless total perfection, non-conceptual space, four different ways to experience the dimension arise."**

Understanding Or Not

The second subdivision explains what should be known about the four categories of yoga. It has two subdivisions:

- 1) followers of sattvayoga, mahayoga, and anuyoga do not understand the natural state (p208);
- 2) and atiyoga is the essence of the unfabricated yoga (p210).

Sattvayoga, Mahayoga, and Anuyoga

The first subdivision explains that (followers of) sattvayoga, mahayoga, and anuyoga do not understand the natural state.

(r) "(Followers of) sattvayoga experience objects and sense organs (as impure). After empowerment through the five factors of manifest enlightenment and the four types of magical displays, they see a duality of *sattva* and deity. They do not see the natural condition of the quintessential source. Sattvas should relax in unfabricated just-that-ness.

In the effortless natural condition, the ultimate source, (followers of) mahayoga consider that their pure mind-streams are the mandala. Using the cause (as the three contemplations, they meditate) the mandala of deity as the effect. After completing the branches of the four aspects of approach and

achievement, they consider their state of emanation and re-absorption to be the self-perfected (mandala). They do not experience the natural state, the ultimate source. (Followers of) Mahayoga should relax in unfabricated just-that-ness.

Followers of anuyoga have their view of the ultimate Source, the non-acting natural condition. They consider that space is the cause of the Source, the natural state, and they consider that total wisdom is the effect of the natural state. Because they see a duality of cause and effect in the one Source, they do not see the natural state beyond cause and effect. (Followers of) anuyoga should relax in unfabricated just-that-ness."

"Followers of the three outer tantras of **sattvayoga** consider that, within the ultimate real condition, all manifestations of the outer and inner universe arise from the empowering energies of the ultimate state beyond characteristics. Thus they view everything as the nature of the deities of the three families or the Akanishtha vajradhatu mandala." [256] The *Galpo* says:

Those who desire to abide in the yoga vehicle see the Akanishtha vajradhatu (mandala).

"These (followers of **sattvayoga**) **experience** as impure the dualistic phenomena related to the outer **objects and inner sense organs** of deceptive appearances. **After empowerment** through meditating that the whole universe is the Body, Voice, and Mind of the pure deity, **using the five factors of manifest enlightenment and the four types of magical displays**, they see as bad and good, respectively, **a duality** of oneself, abiding as the essence of the samayasattva, **and the wisdom deity**. Thus, **they do not experience the natural condition of the quintessential Source** in a way beyond the acceptance of good and the rejection of bad. The advice is that followers of **sattvayoga** should abandon this view that accepts good and rejects bad. Instead, they **should relax in just-that-ness**, the real condition, the **unfabricated** natural state.

[257]

"**Within the effortless natural condition, the ultimate Source**, followers of **mahayoga** consider that the nature of their

pure mind-streams is the mandala of the deity of the three seats. They see the three aspects of contemplation as the cause for actualizing this state. Using this cause, they perfectly meditate the mandala of the deity as the effect. After completing the branches of the four aspects of approach and achievement, emanating and re-absorbing light rays, and so forth, they consider that they concretely accomplish abiding in the natural, self-perfected mandala, the primordial tantric ground, the fundamental condition. Because of this, they do not experience the natural state, the ultimate source beyond striving and achievement. Thus, (followers with) knowledge of mahayoga should relax in the dimension of unfabricated just-that-ness. [258]

"Similarly, followers of anuyoga have their view of the **natural condition**, unfabricated just-that-ness, the authentic, **ultimate Source beyond** actions, struggles, causes, and effects. The mandala of the primordial condition of Samantabhadri, unborn **space beyond concepts, is considered to be the cause** and the dimension to be understood as the unfabricated **natural state, the authentic Source**. The mandala of the natural self-perfection of Samantabhadra, **total wisdom**, the manifestation aspect, **is considered to be the effect of the natural state**, the authentic dimension that is understood. **Because** anuyoga followers **see a duality of cause and effect in the one just-that-ness**, self-originated wisdom, the **Source, they do not experience the** unfabricated truth of the **natural state**, the real condition **beyond the duality of cause and effect**. **Thus,** [259] the advice is given to **anuyoga followers that they should relax in the realm of unfabricated just-that-ness**, beyond causes, effects, struggles, and achievements."

Atiyoga

The second subdivision explains that ati is the essence of unfabricated yoga.

(r) "In the ultimate Source, the non-acting natural state, followers of atiyoga experience the dzogchen view. They see that Pure Perfect Presence is the Source of all. They see that

this unfabricated Source is the ultimate natural state. They relax in the view primordially beyond cultivation. They relax in the samaya primordially beyond preservation. They relax in the sacred activity primordially beyond effort. Relaxing, they naturally integrate in just-that-ness."

"Followers of atiyoga see the original condition, the ultimate truth, the Source of all phenomena, the natural state that actions and struggles cannot fabricate. They see that self-originated, uncompounded wisdom, the three kayas, primordial, spontaneous dzogchen, has no need for any rejection, acceptance, fabrication, or transformation. Because they experience primordial liberation, the view beyond elimination and addition, the essence of transcendent dzogchen, they discover that Pure Perfect Presence is the Source, the real condition of all phenomena. They see that this Source is the authentic natural state, beyond correction with any antidotes, such as acceptance, rejection, struggle, and achievement. Because they are certain that there has never been some other view to be cultivated, they relax in total, spontaneous vastness. [260] Because the absolute equality of the real condition is beyond the preservation and violation of samayas, they relax in what is primordially beyond preservation. Because enlightenment, where everything is already the nature of total self-originated wisdom, does not require struggle with actions, they naturally relax, without correction, knowing that sacred activities are primordially beyond effort. They understand not to struggle with any of the symbolic tantric Ten Natures to achieve (enlightenment). They relax in the spontaneous, self-abiding state, beyond any struggle with meditation, achievement, rejection, or acceptance. They connect precisely with the natural state, genuine reality, just-that-ness, the real condition. This yoga is the unsurpassable and greatest of all yogas." [261] The *Dönsal* says:

The great practitioner knows to transcend meditation. Not governed by actions and struggles to understand some state, the practitioner abides in the realm of total self-manifestation. The greatest yoga practitioner transcends actions and struggles.

Four Subdivisions of Each Yoga

The third subdivision is the extensive explanation of the four subdivisions of each yoga. It has four subdivisions:

- 1) sattvayoga (p212);
- 2) mahayoga (p213);
- 3) anuyoga (p214);
- 4) and atiyoga (p216).

Sattvayoga

The first subdivision explains sattvayoga.

(r) **"The four types of yoga have different views, and each yoga has four subdivisions. Sattvayoga is subdivided into four categories. Those with the attitude that objects and the senses are (empty and) non-conceptual are called 'sattvayoga (of sattvayoga)'. Those who use the factors of manifest enlightenment, blessings, and miracles are called 'mahayoga (of sattvayoga)'. Those who use the four great mudras are called 'anuyoga (of sattvayoga)'. Those with the view that samayasattva and jñanasattva have no essence are called (practitioners of) sattvayoga with knowledge of atiyoga. None of these practitioners experience the yoga beyond acceptance and rejection."**

"Within each of the four types of yoga there exist four divisions or different views, based upon how (followers) apply their yoga in the one just-that-ness, the dimension of Presence Itself, self-originated wisdom. Each yoga is internally subdivided into four categories, as explained below. [262]

"First, sattvayoga is subdivided into four categories. (Followers of sattvayoga-sattvayoga) conclude that the essence of all phenomena, such as external objects and internal senses, is ultimately empty, non-conceptual, and beyond characteristics. They have the attitude that everything is only the state of the non-

conceptual real condition. Because of this, they are called 'sattvayoga (of sattvayoga)'.

"Using the five factors of manifest enlightenment, (followers of mahayoga-sattvayoga) meditate that all relative aspects of manifestation are the Akanishtha vajradhatu mandala. Because the practices of those who cultivate and concretely use the blessing of the three places and the four miracles--contemplation, blessing, empowerment, and offering--have the aspect of development, they are called 'mahayoga (of sattvayoga)'. [263]

"(Followers of anuyoga-sattvayoga), who use the four great mudras--Body, Voice, Mind, and Activity--and totally transform the three gates and activities into the Body, Voice, Mind, and Activity of the deity, are called 'anuyoga (of sattvayoga)'.

"(Followers of atiyoga-sattvayoga), who relax in the realm of the view beyond concepts and definition, with no essence to either the visualized deity (samayasattva) or the wisdom deity (jñanasattva), both of which ultimately dissolve and evaporate, are practitioners of sattvayoga with the understanding of atiyoga.

"Because followers of sattvayoga see a duality to accept and reject, such as samsara and nirvana, impure and pure, and so forth, none of these practitioners experience the precise state, the real condition, the yoga beyond acceptance and rejection." [264]

Mahayoga

The second subdivision explains mahayoga.

(r) "Mahayoga is subdivided into four categories. First, those who consider the three types of contemplation are called 'sattvayoga (of mahayoga)'. Those who experience their purified mind-streams as wisdom are called 'mahayoga (of mahayoga)'. Those who totally complete the four aspects of approach and achievement are called 'anuyoga (of mahayoga)'. Those who experience everything as their own total state are called 'atiyoga (of mahayoga)'. None of these practitioners

experience the natural state beyond struggle and achievement."

"What are the four categories in mahayoga? First, (followers of sattvayoga-mahayoga), who consider the meaning of the three aspects of contemplation--cultivating the just-that-ness of emptiness, the great compassion of total illumination, and the letter of the cause, are called 'sattvayoga (of mahayoga)'.

"(Followers of mahayoga-mahayoga), who purify their aggregates and constituents of experiences into male and female tathagatas, their sense organs and objects into male and female bodhisattvas, and their secondary factors into wrathful male and female deities, and then experience their mind-streams as the nature of the deity of wisdom, are called 'mahayoga (of mahayoga)'.

"(Followers of anuyoga-mahayoga), who totally complete the component parts of the four aspects of approach and achievement, are called 'anuyoga (of mahayoga)'.

"(Followers of atiyoga-mahayoga), who experience all phenomena as the essence of the one self-originated wisdom, their own total state, using something like logical understanding, are called 'atiyoga (of mahayoga)'. [265]

"Because (followers of mahayoga) want to see the natural state in these (specific ways), they consider that they should purify the manifestations of the impure, incidental aspects of the eight consciousnesses¹⁴⁶ and their objects. Because they struggle to achieve (enlightenment) using these practices, none of these practitioners precisely experience the natural state, the real condition beyond struggle and achievement with cause and effect."

Anuyoga

The third subdivision explains anuyoga.

¹⁴⁶ The eight modes of consciousness are visual, auditory, olfactory, gustatory, tactile, mental, ego, and universal.

(r) **"Anuyoga has four categories of views. Those who do not use contemplation to gradually visualize themselves as the Body (of the deity), but consider (instantly) that the real condition is their pure mind-stream, are called 'sattvayoga (of anuyoga)'. Those who do not rely upon (unifying) father-method with mother-*prajña*, but (instead) complete the mandala using only the essence (mantra), are said to have the understanding of 'mahayoga (of anuyoga)'. Those who experience essenceless manifestations in the real condition are called 'anuyoga (of anuyoga)'. Those who experience all phenomena, however they manifest, as (the indivisibility of) space-cause and wisdom-effect are called 'atiyoga (of anuyoga)'. None of these practitioners experience the natural state beyond cause and effect."**

"What are the views in the four categories of anuyoga? (Followers of sattvayoga-anuyoga) who do not use contemplation to gradually visualize themselves as the Body of the deity, using the three aspects in the manner of mahayoga (practitioners), but instead (instantly) consider that all phenomena abide in the natural purity of the three mandalas of their completely pure life-stream, the space of Pure Perfect Presence, the real condition, are called 'sattvayoga (of anuyoga)'. [266]

"(Followers of mahayoga-anuyoga), who first produce father and mother as principal deities through the three aspects of contemplation explained above, but who do not rely upon great efforts, such as producing deities of the retinue by unifying father-method with mother-*prajña*, and instead totally complete the cultivation of the mandala using only the recitation of the root mantra, the essence of the deity, have the understanding called 'mahayoga (of anuyoga)'.

"(Followers of anuyoga-anuyoga), who use methods of channels and prana to naturally experience the purification and unification of all ordinary, impure manifestations in the dimension of total bliss, the primordial, essenceless real condition, are called 'anuyoga (of anuyoga)'. [267]

"(Followers of atiyoga-anuyoga), who experience all phenomena, however they manifest, as the indivisibility of

space-cause and wisdom-effect, the mandala of the Pure Perfect Presence, the total bliss of the child, **are called 'atiyoga (of anuyoga)'**.

"However, because they maintain a view of the duality of cause and effect, **none of these (anuyoga) practitioners experience the authentic natural state beyond cause and effect.**"

Atiyoga

The fourth subdivision explains atiyoga.

(r) **"Atiyoga has four categories. (Practitioners of) Pure Perfect Presence beyond acceptance and rejection are called 'sattvayoga (of atiyoga)'. (Practitioners of) Pure Perfect Presence beyond struggle and achievement are called 'mahayoga (of atiyoga)'. (Practitioners of) Pure Perfect Presence beyond cause and effect are called 'anuyoga (of atiyoga)'. (Practitioners) who transcend being, non-being, affirmation, and negation are called by me 'atiyoga (of atiyoga)'."**

"Atiyoga, the pinnacle of vehicles, is subdivided into four yoga categories, all of which are aspects of the one Pure Perfect Presence, *rigpa*. Specifically, the context of sattvayoga(-atiyoga) has the view with the duality of accepting the purity of the deity's Body, Voice, and Mind while rejecting the impurity of the ordinary three gates. (These practitioners), whose practice is based upon the principle of the one authentic Pure Perfect Presence beyond acceptance and rejection, are called 'sattvayoga (of atiyoga)'.
[268]

"(Practitioners of) mahayoga(-atiyoga) struggle to achieve, using the path of the four aspects of approach and achievement, and so forth. (These practitioners), who are taught the essence of atiyoga's Pure Perfect Presence beyond struggle and achievement, are called 'mahayoga (of atiyoga)'.

"(Practitioners of) anuyoga(-atiyoga) see the duality of space as cause and wisdom as effect. (These practitioners), with the view based on the concept of the one non-conceptual *thigle*, the

essence of Pure Perfect Presence beyond the duality of cause and effect, are called 'anuyoga (of atiyoga)'.

"(Practitioners) who find themselves in space, transcending all fixed conceptual characteristics, such as being, non-being, affirmation, and negation, about all originally liberated, primordially pure phenomena, are called by me 'atiyoga (of atiyoga)'.

If we connect these four yogas with the five great things,¹⁴⁷ the total becomes twenty great things. [269] The four great things related to non-enlightenment are the four transcendent aspects of the four yogas. The four great things related to direct enlightenment are the four atiyoga subdivisions of the four yogas. The four great things related to enlightenment in dharmadhatu are the four anuyoga subdivisions of the four yogas. The four great things related to enlightenment as one's total state are the four mahayoga subdivisions of the four yogas. The four great things related to enlightenment as it is are the four sattvayoga subdivisions of the four yogas. The *Dochu* says:

The four great things related to non-enlightenment are the transcendent aspects of the four yogas. The four great things related to the direct manifestation of enlightenment are the four atiyoga subdivisions of the four yogas. The four great things related to enlightenment as (source-of-all) dharmadhatu are the four anuyoga subdivisions of the four yogas. The four great things related to one's essential total state as enlightenment are the four mahayoga subdivisions of the four yogas. The four great things related to enlightenment of being-just-that, [270] are the four sattvayoga subdivisions of the four yogas.

The five great things exist in two forms: the great things related to changing circumstances and the great things related to ultimate certainty. Here it is understood that, for each of the four yogas, (specific) connections are made to both the ultimate greatness of

¹⁴⁷ The five great things about enlightenment are direct manifestation, source of all, essential state, being-just-that, and non-enlightenment / transcendence.

the five great things related to changing circumstances and the extraordinary great things related to dzogchen. The *Dönsal* says:

The great things related to changing circumstances are the great aspects of the specific vehicles. And the five types of ultimately great things are primordially beyond union and separation.

Distinction Between Higher and Lower Yogas

The third subdivision is the distinction between higher and lower yogas. It has two subdivisions:

- 1) three yogas--sattvayoga, mahayoga, and anuyoga--do not instantly understand the natural state, Presence Itself (p218);
- 2) and explanation of the way in which atiyoga practitioners understand (p219). [271]

Followers Do Not Understand

The first subdivision explains that (followers of) sattvayoga, mahayoga, and anuyoga do not instantly understand the natural state, Presence Itself.

(r) "(Followers of) the three yogas--anuyoga, and so forth--do not experience total self-originated wisdom. They travel on paths and purify on levels. They correctly preserve samayas and meditate (according to their) views. Thus there does not exist the (atiyoga) view and behavior called the fierce, quick step."

"From among these four types of yoga, **the three lower yogas--anuyoga, and so forth--**do not provide the instructions that immediately and directly introduce the way to abide (in Presence) without even the smallest fabrication or transformation. Followers **do not experience great, total self-originated wisdom**. Instead, **they gradually travel on five paths and purify** obscurations on **levels**, using methods presented in their own different texts about specific levels. To provide help on their paths, they are advised to

correctly preserve the stages of **samayas**, without violation. **And** they **meditate** using one of the nine methods of mental stillness, corresponding to their specific **view**. Because they divide up the one instant of instantaneous meaning called the **fierce** and **quick step** on the atiyoga path, **there does not exist** anything like the special, naturally relaxed **view and behavior**, which abides freely, beyond the actions and fatigue of enormous efforts, struggles, and achievements." [272]

Atiyoga Practitioners Understand

The second subdivision explains the way in which atiyoga practitioners understand.

(r) **"Because the view and behavior of atiyoga are already primordially created by the All-Creating State, there are no paths to travel, no levels to purify, no samayas to preserve, and no view to meditate. Because everything arises on the path of total Pure Perfect (Presence), the state of Pure Perfect (Presence) does not travel to the state of Pure Perfect (Presence). Because the level to travel to is nothing other than the state of Pure Perfect (Presence), the state of Pure Perfect (Presence) does not purify the state of Pure Perfect (Presence). Because the essence of samayas is the state of Pure Perfect (Presence), the state of Pure Perfect (Presence) does not preserve the state of Pure Perfect (Presence). Because the essence of meditation is the state of Pure Perfect (Presence), the state of Pure Perfect (Presence) does not meditate itself. Because the object to view is the state of Pure Perfect (Presence), the state of Pure Perfect (Presence) does not view itself. Thus, the view and behavior of atiyoga beyond action has the fierce, quick step, self-originated wisdom. This is the step of me, the All-Creating King. This is not the experiential dimension of those who follow vehicles of cause and effect."** Thus he spoke.

"The three lower yogas do not immediately understand the natural state, Presence Itself. The view and behavior of atiyoga,

the essence of primordial enlightenment, **are created by the All-Creating State, Pure Perfect Presence**. All phenomena are **already primordial** self-originated wisdom. There are **no paths to travel**, because there is no intellect involved with hope, fear, struggle, and achievement. There are **no levels to purify**, because everything has already primordially arrived on the indivisible level, the real condition, the level of universally perfect completion. Similarly, there are **no samayas to preserve** and there is **no view to meditate**. [273]

"All phenomena encompassed by the three aspects of samsara, nirvana, and the path **arise on the path of total Pure Perfect (Presence)**, self-originated wisdom. Nothing is other than the nature of this state. **Thus, the state of Pure Perfect Presence does not need to travel to the essential state of Pure Perfect (Presence)**.

"**Because both the level and dimension to travel to and the actor who travels there are nothing other than the state of Pure Perfect Presence, the state of Pure Perfect (Presence) does not purify** obscurations on some level that then somehow becomes **the state of Pure Perfect (Presence)**. Everything is the essence of the one Pure Perfect Presence. There is no distinction between the one who purifies and what is purified.

"**Because the essence of samayas** does not exist as something other than **the essence of Pure Perfect Presence** primordially beyond preservation or breakage, **the state of Pure Perfect (Presence) does not preserve the state of Pure Perfect (Presence)**. Thus there is no duality of what is to be preserved and one who preserves. [274]

"**Because the essence of the object of meditation and the meditator do not exist as something other than the state of Pure Perfect Presence, the state of Pure Perfect (Presence) does not meditate the state of Pure Perfect (Presence)**. Thus, there is no difference between the meditator and what is meditated. It is not necessary for the state to meditate itself.

"**Because both that which is considered to be the object to view and the subject who makes this consideration are the state of Pure Perfect Presence**, and because there is nothing other than

this state, **the state of Pure Perfect (Presence) does not act to view itself.**

"For these reasons, **this** primordially self-perfected essence of the **view and behavior of atiyoga beyond action** and effort **has the fierce, quick step**, direct introduction to unfabricated, **self-originated wisdom, rigpa**. **This is the step of me, the All-Creating King**. It is simply contemplation that transcends hope, fear, struggle, and achievement. **This is not the experiential dimension of those practitioners who follow vehicles attached to causes, effects, struggles, and achievement.**" [275] **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the eighth chapter, about the *Creation of All Dimensions of the Real Condition from the Essence of the Real Condition*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the eighth chapter, about the *Creation of All Dimensions of the Real Condition from the One Essence of the Real Condition*.**

Chapter 9 - Obstacles and Deviations

The sixth subdivision of chapters four through ten, which explain that all phenomena are the primordially pure state of the All-Creator, is chapter nine, about how Presence Itself is completely pure of deviations and obstacles, beyond all defects and qualifications. It has two subdivisions:

- 1) the brief explanation (p221);
- 2) and the extensive explanation (p222).

Brief Explanation

The first subdivision is the brief explanation.

(r) **Then the All-Creating King, Pure Perfect Presence, spoke about how the mistaken paths traveled by vehicles of**

cause and effect become obstacles for and deviations from dzogchen.

Chapter eight explained the way in which particular phenomena manifest as the three natures¹⁴⁸ from the one just-that-ness, the real condition. **Then, after this explanation, the All-Creating King, Pure Perfect Presence, spoke about how the paths traveled by individual followers of the lower vehicles of cause and effect are mistaken,** because the precise natural state, unfabricated Presence Itself, is not understood. Thus, these paths **become obstacles for and deviations from the path of dzogchen.** But it is impossible that the self-nature of Presence Itself has deviations and obstacles. [276]

Extensive Explanation

The second subdivision is the extensive explanation. It has seven subdivisions:

- 1) the original nature, Presence Itself, the all-creating state, transcends purification, travel, rejection, and obstacles, and is primordially pure of deviations and obstacles (p222);
- 2) deviations and obstacles arise for those who struggle to achieve because they do not understand (p224);
- 3) the reason why the natural state has no deviations or obstacles (p235);
- 4) the reason why deviations and obstacles arise for those who struggle to achieve (p236);
- 5) how Pure Perfect Presence transcends all struggles to achieve (p240); [277]
- 6) the faults from struggling with the Ten Natures (p241);
- 7) and the essence beyond all struggles to achieve (p242).

Presence Is Primordially Pure

The first subdivision explains that the original nature, Presence Itself, the all-creating state, transcends purification,

¹⁴⁸ The three natures are the three Perfections: teachers, teachings, and retinues.
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travel, rejection, and obstacles, and is primordially pure of deviations and obstacles.

(r) **"Hey Mahasattva! This essence of Pure Perfect Presence is the Source of all phenomena. Unborn and primordially pure, it has no obstacles. Transcending paths to travel, it has no deviations. Primordially self-perfected, it cannot be discovered."**

After calling out, **"Hey Mahasattva,"** the King explained as follows: **"The essence of Pure Perfect Presence** has never had any defects; that primordially it has all qualifications; that it is the birthplace of all phenomena of samsara and nirvana; that it is the real condition, abiding as and pervading everything; and that it is **the essence and Source of all phenomena.**

"Because this essence is complete, primordial purity, the beginningless, unborn real condition, it is not defiled by emotional and intellectual obstacles. Because it transcends all acceptance, rejection, struggle, and achievement, it is beyond all levels and paths to be traveled, using the gathering of two accumulations, the purification of obstacles, and so forth. [278] Because this principle is devoid of paths to be traveled and levels to attain, it has no deviations that lead in an opposite direction. Because this Pure Perfect Presence, natural rigpa, the birthplace of all phenomena, the state of the five wisdoms and the four kayas,¹⁴⁹ is the already self-perfected essence of primordial enlightenment, it cannot be discovered elsewhere." The *Tingdzog* says:

Because (Presence) is discovered within oneself and not discovered elsewhere, because it is the essence not developed using antidotes, and because it transcends the goal-oriented efforts of body and voice, (one should have) confidence in effortless self-perfection.

¹⁴⁹ The four kayas are dharmakaya, sambhogakaya, nirmanakaya, and svabhavikakaya (union of first three kayas, also named abhisambodhikaya).

How Deviations and Obstacles Arise

The second subdivision explains that, because they do not understand, deviations and obstacles arise for those who struggle to achieve. It has three subdivisions: [279]

- 1) the brief explanation (p223);
- 2) the extensive explanation (p225);
- 3) and the summary (p229).

Brief Explanation

The first subdivision is the brief explanation.

(r) "The Source of all phenomena is the one Pure Perfect Presence. Deviations and obstacles arise when categories are created in the one (Presence)."

"Even though **the Source of all phenomena** encompassed by the universe of samsara and nirvana is exactly the **one Pure Perfect Presence**, without even the smallest bit of difference, practitioners inclined to follow lower vehicles do not understand this. Instead, they **create categories**, using the Ten Natures to split up the **one Pure Perfect Presence**. In this way they **deviate** away from the meaning of the real condition, Pure Perfect Presence. As a result, **obstacles arise**, so they do not experience the Source, the natural state." The *Dochu* says:

The categories of the Ten Natures are a description of specific aspects of Presence that manifest to the intellects of sentient beings. When these categories are applied to Presence, deviations and obstacles arise. [280] Non-categorization does not have these deviations and obstacles. When (the principle of) categorization is not understood, there are deviations and obstacles. When categories are considered to exist, there are deviations and obstacles. It is

a mistake to categorize nine different views about the one Presence, the enlightened Source.¹⁵⁰

But, it can be asked, does not atiyoga also speak of the categories of the Ten Natures? And how can the (atiyoga vehicle) have deviations and obstacles? The answer is that, in atiyoga texts, the categories of the Ten Natures are an explanation of how the ten supreme qualities of the one Source, Pure Perfect Presence, are already manifesting in an unfabricated, self-perfected manner. These ten categories are not (ten) entities separate (from Presence). The *Dochu* says:

If one divides the unfabricated nature into ten categories, there is still one essence that is not categorized. Regarding the one essence, the Ten Natures is an itemization of the greatness of Pure Perfect Presence. [281] While it is true that the Source, Pure Perfect Presence, manifests with ten qualifications, the buddhas who abide in the three times cannot be categorized as existing some time before, in the ancient past; they cannot be categorized as abiding now; they cannot be categorized as buddhas of the future. The essence of Presence beyond categorization is one state, which cannot be itemized into aspects. This Source beyond categorization transcends both deviations and obstacles. Presence has no categories.

(r) "Deviations arise when (followers try to) travel what cannot be traveled. Obstacles arise when (followers) look for but do not experience the non-referential state."

"All phenomena are already perfected in the primordial realm of *rigpa*. *Rigpa* is natural enlightenment, the state of the three kayas. But (followers) use struggle and achievement on levels and paths to try to **travel to** something other than this (primordial enlightenment) **that cannot be traveled**. Thus **deviations arise** as the paths of the lower vehicles. [282] The natural

¹⁵⁰ The nine views are the views of worldly vehicles, hinayana, mahayana, kriyatantra, upayatantra, yogatantra, mahayoga, anuyoga, and atiyoga.

state of dzogchen is **non-referential**, all-pervading, and all-encompassing. Distorting **obstacles arise** when (followers) **look for** (this non-referential state) as if it were the meaning of their vehicle's specific view, **but do not experience** the natural state, the real condition, Pure Perfect Presence. Obstacles consist in the non-recognition of the higher vehicle; deviations make the mistake of following lower paths." The *Dochu* says:

The obstacle is failing to understand the higher (vehicle); deviation is the mistake of (following) a low path.

Extensive Explanation

The second subdivision is the extensive explanation of how deviations and obstacles arise. It has two subdivisions:

- 1) the obstacles of the four vehicles--bodhisattva, kriyatantra, upayatantra, and yogatantra (p226);
- 2) and the deviations of the two vehicles--mahayoga and anuyoga (p228).

Bodhisattva, Kriya, Upaya, and Yoga

The first subdivision is the obstacles for (the four vehicles) --bodhisattva, kriyatantra, upayatantra, and yogatantra.

(r) **"Within the one (state of) everything in just-that-ness, (followers of the bodhisattva vehicle) claim a later goal from practicing a cause. They claim to realize ten levels, (based upon) ten paramitas. For three eons they obscure (the meaning) and deviate (from the state)."**

"In just-that-ness, the real condition, no phenomena can be differentiated into good and bad. **Everything** is the **one** state, absolute equality. **Within this** state, followers of the bodhisattva vehicle **claim** to produce a future, **later goal from practicing** the ten paramitas as **a cause**. They **claim to realize** the goal of the level of enlightenment by developing the two aspects of (bodhi)chitta: intention and application. They claim to gradually

travel the **ten levels** based upon training in the two ocean-like accumulations included in the **ten** or six **paramitas**.¹⁵¹ **For three immeasurable eons they obscure** the essential meaning, the real condition, **and deviate** from the state of ati dzogchen." [283]

(r) **"Through (the application of) the three aspects of purity and the concepts of outer and inner, (based upon) five factors of manifest enlightenment and magical displays, although (followers of kriyatantra have) pure and correct secondary samayas and obligations, they create deviations and obstacles for seven human lifetimes."**

"Similarly, (followers of) kriyatantra practice the path **using** the method of **the three aspects of purity**: the pure deity and mandala, [284] the pure ingredients and utensils, and the pure mantra and contemplation. (These followers practice the path using) **concepts of outer and inner**. They receive empowerment for deity yoga with symbolic attributes and they develop bodhichitta. (Their practice) is based upon the **five factors of manifest enlightenment, the four types of magical displays**, and the six aspects of the kriya deity, such as emptiness, seed syllable, mantra sound, deity form, and so forth. They use this method to meditate the deities of the three families. Then they dissolve (all characteristics) in the yoga without characteristics that has no visible deity. They relax in the realm of pure, ultimate emptiness, beyond the four extremes. **Although they purely and correctly** preserve all root and **secondary samayas and obligations** without failure, **for seven human lifetimes** they have **obstacles and deviate from** the path of dzogchen." [285]

(r) **"(Followers of upayatantra) apply a cause and see an effect. They see view and behavior as two separate (aspects), (and have) deviations and obstacles in regard to non-duality for three human lifetimes."**

¹⁵¹ The six paramitas are generosity, morality, patience, diligence, meditation, and prajña. The ten paramitas are the six paramitas plus skillful means, prayer, power, and wisdom.

"(Followers of) upayatantra, also known as charyatantra, receive empowerments and have samayas. They **apply** the path of the **cause**, engaging in yogatantra (practices) with and without characteristics, and they consider the achievement of the vajradhara level as the **effect**. (Their view) **sees a duality** and (their path) is characterized by specific **differences**, such as yogatantra **view** and kriyatantra **behavior**. Therefore, **for three human lifetimes they have obstacles and deviate** from seeing the authentic condition, Pure Perfect Presence, the **non-duality** of phenomena."

(r) **"(Followers of yogatantra) accept and reject in the one Source. Because they do not experience the one, but experience a duality, they have deviations and obstacles for as long as they do not transcend acceptance and rejection."**

"(Followers of) yogatantra **accept and reject**, seeing good and bad phenomena **in** the essence, **the one** Pure Perfect Presence, the **Source** of all phenomena. Their path depends upon initiations, view, behavior, and samayas. **They do not experience the one thigle**, the Pure Perfect Presence of all phenomena. **Rather, they experience a duality** of self and deity. [286] **For as long as they do not transcend** attachments to the acceptance of good and the rejection of bad, **they have obstacles for and deviations from** the path of Pure Perfect (Presence), the Source."

Mahayoga and Anuyoga

The second subdivision is the extensive explanation of the deviations of the two vehicles: mahayoga and anuyoga.

(r) **"(Followers of mahayoga) meditate three ways of being about the one self-originated (wisdom). (You should) teach that these are deviations from the *lung* teaching beyond struggle."**

"Followers of mahayoga **meditate three ways of being about the one self-originated** wisdom, the All-Creating King. (These three ways of being are) the container of the five elements

as the five mothers, the contents of the five aggregates as the five fathers, and the mind-streams of the eight consciousnesses as the five wisdoms. You, Mahasattva, should **teach** to these students **that** (these three ways of being) **are deviations** away from the **lung teachings** of natural dzogchen that **transcends** all acceptance, rejection, **struggles**, and achievement."

(r) **"Because (followers of anuyoga) do not understand that the phenomena of the universe, however they appear, are the Source, just-that-ness, they see space and wisdom (respectively as) cause and effect. Because they affirm the cause and deny the effect, (they have) obstacles until (they develop) confidence in (dzogchen) that transcends both affirmation and negation."**

"Followers of anuyoga do not understand that all phenomena of the universe, however they appear, [287] are the state of Pure Perfect Presence, the Source, just-that-ness. They see a duality of cause and effect, in which the two aspects--the emptiness of space and the luminosity of wisdom--are, respectively, earlier cause and later effect. They affirm the production of the effect from the cause, but deny the dependence of the cause upon the effect. They do not understand that all phenomena are the essence of self-originated wisdom, which primordially transcends arising, ceasing, accepting, and rejecting based upon cause and effect. Thus they have the obstacle of not understanding the authentic state, the real condition, until they correctly acquire confidence in the fundamental principle of ati dzogchen that transcends both affirmation and negation."

Summary of Deviations and Obstacles

The third subdivision is the summary. It has two subdivisions:

- 1) the reasons why the individual vehicles have deviations and obstacles (p230);
- 2) and the explanation that all (forms of) dualism that hold to absolutes are deviations and obstacles (p232). [288]

Why Vehicles Have Deviations and Obstacles

The first subdivision is the reasons why individual vehicles have deviations and obstacles.

(r) "(Followers of these) six types (of vehicles) claim (to attain) goals that are (actually) nothing (other than Presence). (The first of these, Bodhisattvas,) try to realize by (establishing) the two truths as the cause."

"(Followers of these) **six types** (of vehicles) **claim** that there exists the specific achievement of a **goal** through following their individual paths based upon effort and struggle. They do not understand that there is **nothing** of any goal to be attained other than the knowledge that everything (is already) primordial enlightenment. (The first of these, followers of the bodhisattva) vehicle of characteristics, **try to realize** the goal of enlightenment by accomplishing the union of the two accumulations of the path, establishing the base of the two **truths**--ultimate and relative--as the **cause** to achieve their specific goal."

(r) "(Followers of kriyatantra) claim to achieve (their goal) through the practice of the three types of purity."

"Followers of kriyatantra **claim to achieve** their goal **through practice** on the path based upon **the three types of purity**."

(r) "(Followers of upayatantra) claim to achieve (their goal) based on the separation of view and behavior."

"Followers of upayatantra **claim to achieve** their goal through the practice of two **separate**, contradictory aspects--(yogatantra) **view and** (kriyatantra) **behavior**."¹⁵² [289]

¹⁵² Upayatantra, also named ubhayatantra, maintains the view of yogatantra but follows the behavior of kriyatantra. This behavior seems to contradict the view.
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(r) "(Followers of yogatantra) claim to achieve (their goal) by practicing acceptance and rejection."

"Followers of yogatantra claim to achieve their goal by practicing acceptance and rejection of good and bad aspects, such as deities and ordinary thoughts, pure and impure, and so forth."

(r) "(Followers of mahayoga) claim to achieve (their goal) through meditation upon the three (aspects that bring) knowledge."

"Followers of mahayoga claim to achieve their goal through meditation based on the three aspects of contemplation that bring understanding and knowledge: that the container, contents, and mind-stream are the essence of the deity."

(r) "(Followers of anuyoga) claim to achieve (their goal) by seeing cause and effect as space and wisdom."

"Followers of anuyoga claim to achieve their goal through practicing the path that sees the nature of cause and effect as the distinction between space and wisdom."

(r) "These six types (of vehicles based upon) specific achievements constitute six deviations and six obstacles. Because these defects obscure and deviate from Pure Perfect Presence, the defects and qualifications of these six (vehicles) will now be clearly explained."

"These six types of vehicles based upon specific achievements constitute six obstacles for and six deviations from the dzogchen path. The six vehicles each claim to achieve their particular, definitive goal. Because these defects obscure and deviate from Pure Perfect Presence, the Source, the comparative defects of the obstacles and deviations of the lower vehicles and qualifications of the higher vehicles will now be clearly explained." [290]

Dualism Is the Deviation and Obstacle

The second subdivision explains that all (forms of) dualism that hold to absolutes are deviations and obstacles.

(r) "(Followers of the bodhisattva vehicle) deviate (from and) obscure (Presence) because of concepts and analyses (based upon) the two (truths)."

"Because followers of the bodhisattva vehicle use the **concepts and analyses** of the **two** truths to cultivate Pure Perfect Presence, the real condition beyond the operations of thinking and analyzing, they **deviate** from and **obscure** Pure Perfect Presence, the real condition of dzogchen."

(r) "(Followers of kriyatantra) deviate from and obscure the (ultimate nature) because of (their concept of) a duality of object and subject."

"Similarly, because followers of kriyatantra engage in pure methods completely (based upon) the **dualism of object and subject** to cultivate the real condition that primordially transcends object and subject, they are **said to deviate from** and **obscure** the ultimate nature."

(r) "(Followers of upayatantra) produce deviations and obstacles because of (their) duality of view and behavior."

"Because followers of upayatantra try to connect an (impossible) duality of view and behavior to cultivate the ineffable essence of Pure Perfect Presence, the state of the unique *thigle*, their path is **said to produce** the defects of **deviations** and **obstacles**." [291]

(r) "(Followers of yogatantra) have a view and behavior involved with acceptance and rejection. (Followers of mahayoga are involved with) struggles and achievements."

(Followers of anuyoga see a duality of) cause and effect. Because all (three of these vehicles) go away from (the real condition), they obscure and deviate from effortless total bliss."

"Furthermore, followers of yogatantra **have a view and behavior involved with acceptance and rejection**. Followers of mahayoga meditate paths based upon **struggles and achievements**. Followers of anuyoga see space and wisdom as the duality of **cause and effect**. Because all (three of) these (vehicles) **go away from** the real condition, Pure Perfect Presence, they all are said to produce deviations and obstacles." The *Dochu* says:

Sutra bodhisattvas claim the level of total light as their goal. With (their) concepts and analyses of the two truths, they think that the real condition is empty space. But the great bliss of atiyoga is Pure Perfect Presence beyond concepts and analyses. [292] (Followers of) sutra obscure what is beyond concepts and analyses. Concepts and analyses about the great perfection are the deviations of (followers of) sutra.

Kriyatantra claims vajrapani as their goal. Applying the three types of purity, they remain attached to the purity of the real condition and abide in a dimension of pure object and subject. But the great bliss of atiyoga is Pure Perfect Presence beyond object and subject. (Followers of) kriyatantra are obscured about what is beyond object and subject. Engaging in (concepts of) object and subject regarding the great perfection is the deviation of (followers of) kriyatantra.

Upayatantra has behavior (in the style of) kriyatantra and applies view (in the style of) yogatantra. Because it is senseless to connect (that) view and behavior, they do not understand the non-dual state. The great bliss of atiyoga is the Pure Perfect Presence of non-duality. (Followers of) upayatantra are obscured about non-duality. Separating the great perfection into two (parts) [293] is the deviation of upayatantra practitioners.

(Followers of) yogatantra claim the ghanavyuha realm as their goal. They principally apply the four mudras, meditating with or without characteristics. But they are not able to enter into what is beyond acceptance and rejection. The great bliss of atiyoga is Pure Perfect Presence beyond acceptance and rejection. (Followers of) yogatantra are obscured about what is beyond acceptance and rejection. Engaging in acceptance and rejection regarding the great perfection is the deviation of yogatantra followers.

(Followers of) mahayoga claim vajradhara as their goal. Using the three aspects of contemplation, they apply the four aspects of approach and achievement in the mandala of their pure life-streams. But the great bliss of atiyoga is Pure Perfect Presence beyond struggle and achievement. (Followers of) mahayoga are obscured about what is beyond struggle and achievement. Engaging in struggle and achievement (regarding) the great perfection is the deviation of mahayoga practitioners.

(Followers of) anuyoga claim the indivisible state as their goal. They engage space and wisdom, [294] seeing pure space as the cause and the mandala of wisdom as the effect. But the Presence of atiyoga is Pure Perfect Presence devoid of cause and effect. (Followers of) anuyoga are obscured about what is beyond cause and effect. Seeing a duality of cause and effect in the great perfection is the deviation of anuyoga practitioners.

These are the deviations and obstacles of the vehicles.

"In summary, because the all-creating state of Pure Perfect Presence is beyond all objects, characteristics, and concepts, it does not engage in any fixated struggling and it has the nature of non-achievement and **non-struggle**. All lower vehicles produce **deviations** and **obstacles** because they engage in acceptance, rejection, struggles, and achievements regarding the unchanging, authentic condition, total **great bliss**, the original essence beyond elimination or addition." [295]

Natural State Transcends Deviations and Obstacles

The third subdivision explains the reason why the natural state has no deviations or obstacles.

(r) "Pure Perfect Presence is like space. Looking into the real condition of space-like Presence Itself, one sees that there are no views to meditate, no samayas to preserve, no sacred activities to perform, no obstacles to wisdom, no purifications on levels, no paths to travel, no subtle phenomena, no connection to make, because Presence is not dualistic, no conclusions to reach through definitive *lung* teachings other than Presence, and no transcendence through upadeshas, since Presence Itself is beyond affirmation and negation. This is the view of dzogchen, Pure Perfect Presence."

"The essence of all-creating **Pure Perfect Presence**, the authentic condition of all phenomena, **is like space**, the example for the real condition, the total expanse. **Space-like Presence Itself**, the unborn **real condition**, transcends all concepts and has always been the state of primordial enlightenment. This conclusive **view cannot be meditated**, because (Presence) is non-referential and transcends conceptual mind. There are **no samayas to preserve**, because (Presence) primordially transcends violations. There are **no sacred activities to perform**, because the two benefits¹⁵³ are self-perfected. There are **no obstacles to wisdom**, because the two obscurations¹⁵⁴ are completely liberated. There are **no purifications on levels**, because (Presence) is primordially accomplished without traveling. [296] There are **no five paths to travel**, because the goal is already completely perfected. There are **no subtle phenomena**,¹⁵⁵ because (Presence) is primordially free

¹⁵³ The two benefits are the benefit of self and the benefit of others. In dzogchen atiyoga, the two benefits are already primordially perfected.

¹⁵⁴ The two obscurations are emotional obscurations and intellectual obscurations.

¹⁵⁵ Many teachings maintain that there is some subtle phenomenon to discover. This reinforces a dualistic view, in which the illusory ego-subject searches for some special, illusory object. But Pure Perfect Presence primordially transcends subject and object. No substantial real condition exists as some object to be

from object and subject. There is **no tantric connection** to make, because Presence Itself has **no dualistic** separation.¹⁵⁶ **No conclusions are reached through definitive *lung* teachings** that are **other than** Pure Perfect Presence. There is **no transcendence through upadeshas**, because Presence Itself primordially **transcends affirmation and negation**. This **view of atiyoga dzogchen, rigpa, Pure Perfect Presence**, transcends all struggles and achievements involving cause and effect."

Regarding this method that does not use the Ten Natures to struggle to achieve dzogchen, the authentic condition, Pure Perfect Presence, the *Dochu* says:

In dzogchen atiyoga, [297] there are no views to meditate, no samayas to preserve, no sacred activities to perform, no obstacles to wisdom, no purification on levels, and no travel on paths. (Dzogchen) transcends subtle dualism, is already connected in the nature of tantra, and already experiences the essence of *lung* teachings, and its upadesha instructions are transcendent. These are the Ten Natures of dzogchen atiyoga.

This quotation explains that there are no separations or distinctions in the one Pure Perfect Presence.

Why Deviations and Obstacles Arise

The fourth subdivision explains the reason why deviations and obstacles arise for those who struggle to achieve.

discovered, understood, and attained. Subtle phenomena are simply the fantasies of spiritual vehicles.

¹⁵⁶ Many teachings maintain that there is some duality to overcome through some profound method of connection. But Pure Perfect Presence is primordially beyond dualism. Two different categories do not exist in the one Presence Itself. Everything inside time is already the self-manifested, perfected wisdom energy of Presence outside time. There is one totally transcendent state, beyond the duality of an agent to do connecting, the act of connecting, and some object to which to be connected.

(r) **"Because (in the lower vehicles) six (views of) meditation arise about the one (Presence) that cannot be seen, deviant, obscuring ideologies are produced, deviating (onto lower paths) and obscuring (the authentic condition)."**

"The view beyond the dimension of the intellect is the **one** Pure Perfect Presence, the real condition **that cannot be seen**; However, **six** views about how to **meditate** this (Presence) **arise** for the childish intellects of followers of the six vehicles, [298] **producing deviant, obscuring ideologies**, which **deviate** away from the total path of atiyoga primordial liberation onto the paths of lower vehicles and **obscure** the natural face of the authentic condition."

(r) **"Because six obligations arise about the one (*thigle*) beyond preservation, deviant, obscuring samayas are produced, causing deviation (onto lower paths) and obscuring (primordial preservation)."**

"Similarly, (dzogchen) samayas are beyond preservation, transcending (both) what is preserved and the agent who preserves. **Six different obligations** arise for the six lower vehicles **about the one *thigle***, the real condition, **producing deviant, obscuring samayas**; **some (samayas) cause deviation** away from dzogchen samaya, beyond preservation, onto lower paths; **some (samayas) obscure** the meaning of total, primordial preservation. "

(r) **"Because six (types of) sacred activities are diligently applied to the one effortless (real condition), deviant, obscuring spiritual deeds are performed, deviating away from and obscuring (the effortless path)."**

"(Dzogchen) sacred activities to accomplish the two benefits are **effortless**. However, because **six** types of path-specific **sacred activities are diligently applied** to the essence of the **one** real condition by followers of lower vehicles, **deviant, obscuring spiritual deeds are performed**, deviating away from and **obscuring** the effortless path." [299]

(r) **"Because six (types of conceptual) wisdom arise about the one (clear light of) unobscured (wisdom), deviant, obscuring (conceptual) wisdoms are produced, deviating (onto lower paths) and obscuring (the self-face of *rigpa*)."**

"The primordial, natural clear light, the **one** self-originated (dzogchen) wisdom, is **not obscured** by dualism. But because **six** types of conceptual **wisdoms** of the lower vehicles are maintained (about the one wisdom), **deviant, obscuring (conceptual) wisdoms are produced, deviating** onto lower paths and **obscuring** the self-face of *rigpa*."

(r) **"Because six trainings arise about the one (level) beyond purification, deviant, obscuring (training) levels are produced, deviating (onto lower paths) and obscuring (the dzogchen state)."**

"The state of the **one** highest level, uncreated wisdom, is primordially unobscured and is **beyond training**. But because **six** ways to **purify** obscurations arise to gradually **secure** ten levels, **deviant, obscuring training levels are produced, deviating** onto lower paths and **obscuring** (the dzogchen state)."

(r) **"Because six paths try to travel to the one (indivisible state) beyond travel, deviant, obscuring paths are produced, causing deviation (onto lower paths) and obscuring (the supreme natural state)."**

"The state of the **one** total, indivisible base-fruit is the path **beyond travel**. But because the **six** paths of lower vehicles try to **travel** (to this state), **deviant, obscuring paths are produced, causing deviation** onto lower paths and **obscuring** the supreme natural state." [300]

(r) **"Because six perceptions arise about the one (space) beyond perception, deviant, obscuring, (ideas of subtle)**

phenomena (to perceive) are produced, causing deviations and obscurations."

"The state of the one space of phenomena is beyond perception, because the concrete real condition does not exist in any way. But because six types of subjects have perceptions (about this one space), deviant, obscuring (ideas of) subtle phenomena (to perceive) are produced, causing deviations and obscurations."

(r) "Because six (tantric) connections to make arise about the one non-duality, deviant, obscuring (ideas of tantric) connections to be made are produced, causing deviations and obscurations."

"In the state of the one total, transcendent non-duality, no phenomena exist with a separation between connectable and connector. But because (the one state) is perceived with six dualistic (ideas of tantric) connections to make, such as between phenomenon and possessor of phenomenon, samsara and nirvana, base, path, and fruit, and so forth, deviant, obscuring (ideas of) meaningful tantric connections to be made are produced, causing deviations and obscurations." [301]

(r) "Because six specific (conceptual truths) arise about the one truth, deviant, obscuring *lung* teachings are produced, causing deviations and obscurations."

"Total self-originated wisdom is the one indivisible truth. Because six specific (conceptual) truths, based on something other than (the one truth), arise from the understandings of the six vehicles, deviant, obscuring *lung* teachings are produced, causing deviations and obscurations."

(r) "Because six (vehicles) try to communicate about the one (real condition) beyond communication, deviant, obscuring upadesha teachings are produced, causing deviations (onto

lower paths) and obscurations (about the meaning of incommunicable dzogchen)."

"Because these six vehicles try to communicate the state of the one real condition beyond communication with words, deviant, obscuring upadesha teachings are produced, causing deviations onto paths attached to the qualities and words of lower vehicles and obscurations of the meaning of incommunicable dzogchen."

Presence Transcends Struggle and Achievement

The fifth subdivision explains how Pure Perfect Presence transcends all struggles to achieve.

(r) "Because the Source of all, Pure Perfect Presence, is primordially self-perfected in its own nature, it is not necessary to use the Ten Natures to search for and achieve (this Presence). Space is the example for my essence. No one can apply (actions) in pure space. When someone tries to act in pure space, space (remains), beyond all struggles and achievements. Similarly, because the all-creating Source, Pure Perfect Presence, my state, is beyond all dimensions, there has never been anything to meditate in me, who cannot be seen. The Ten Natures do not exist as something to apply in me, who transcends (concepts)."

"The Source of absolutely all phenomena, all-creating Pure Perfect Presence, is already primordially self-perfected, without the need for effort and struggle to realize its own nature. [302] It is not necessary at any time to use the Ten Natures, such as views, samayas, and so forth, to search for and achieve something else. Space is the example for my essence, all-creating Pure Perfect Presence, which does not depend in any manner or at any time upon causes, conditions, searching, or achievement. Space transcends all objective dimensions that can be seen, heard, and so forth. Thus, no one, wise or foolish, can apply any actions in pure space. Even when someone tries to act in pure space,

space--selfless, essenceless, rootless, and groundless--remains, **beyond all deeds, struggles, and achievements.**

"Similarly, the all-creating Source, Pure Perfect Presence, my state, does not exist as a dimension and is beyond all dimensions that appear in some way. [303] Because there is nothing to see with a view in my all-creating primordial state, *rigpa*, self-originated wisdom, there has never been anything to meditate with conceptual mind. I transcend all dualities, such as meditation object and meditating intellect. The Ten Natures explained above do not exist as something to apply with effort and struggle in me. Natural wisdom, all-creating Pure Perfect Presence, transcends all concepts."

Faults From Struggling With the Ten Natures

The sixth subdivision explains the mistake of struggling with the Ten Natures.

(r) "When followers of cause-oriented and goal-oriented vehicles use the Ten Natures to search for me, they claim to see me and my essence. In the same way that beings fall to the ground when trying to walk in the sky, followers who use the Ten Natures to travel fall down."

"The essence of the Source, Pure Perfect (Presence), is primordially beyond all dimensions of action and effort. But, with great efforts, **followers of the lower cause-oriented vehicles of characteristics and the goal-oriented vehicles of tantra use the Ten Natures to search for me**, self-originated *rigpa*, Pure Perfect Presence. They **claim to see me**, all-creating Pure Perfect Presence, and **my essence**, dharmadhatu, that transcends all objects and limitations. Thus they fall away from the meaning of the primordial, total realization of atiyoga. In the same way that a person who **tries to walk up to and take a step into the sky** cannot do anything other than **fall to the ground, followers who use the Ten Natures to travel levels and paths fall down**, deviating onto the paths of lower vehicles." [304]

Essence Beyond Struggle and Achievement

The seventh subdivision explains the essence beyond all struggles to achieve. It has four subdivisions:

- 1) the essence primordially transcends all frames of reference (p242);
- 2) efforts are primordially transcended, because the essence is beyond the dualism of object and subject (p248); [305]
- 3) the definitions of deviation and obstacle (p253);
- 4) and all is Pure Perfect Presence (p260).

Beyond All Frames of Reference

The first subdivision explains that the essence primordially transcends of all frames of reference. It has five subdivisions:

- 1) Presence Itself transcends views to meditate (p242);
- 2) primordially preserved obligations transcend struggles and efforts (p243);
- 3) unobscured wisdom transcends purification and travel (p245);
- 4) the groundless Source transcends definition (p246);
- 5) and the supremely secret Source transcends concepts (p247).

Beyond Views to Meditate

The first subdivision explains that Presence Itself transcends views to meditate.

(r) "Here is the explanation of my essence, the definitive root. Because I am beyond all dimensions, there is no view to meditate, and, in the same way, (struggling with the other nine of the) Ten Natures makes no sense. So do not think that benefits derive from (efforts with) the Ten Natures. Because I do not exist as an object to see by looking, simply relax in just-that-ness, without looking."

"Here is the explanation of the profound teaching and root upadesha, the method to definitively and unmistakably understand how the essence of me, the All-Creating King,

authentically abides. **Because I am beyond all dimensions** of struggle and achievement with the Ten Natures, **there is no view to meditate** with the intellect that conceives and perceives qualities, in the form of object seen and agent who sees. **In the same way** that there is no view to meditate, the desire to struggle with all **the** (other nine of the) **Ten Natures**, such as samayas, sacred activities, and so forth, **makes no sense** for the achievement of a goal, and only produces fatigue and difficulties. So **do not think that benefits derive from efforts with the Ten Natures**. I, Presence Itself, sky-like dharmakaya, the All-Creating King, **do not exist as an object to see by** somehow **looking**, using concepts of existence or non-existence, appearance or emptiness, and so forth. [306] **Do not look** in any dimensions of objects, names, or concepts, but naturally and **simply relax in** the realm of **just-that-ness**." The *Longchen Rabjam* gives this advice about not meditating some view.¹⁵⁷

Pure Perfect Presence primordially transcends searching. Leave everything naturally unfabricated, as it is. [307] Because there has never existed a dimension of self and other, leave everything naturally in the equality of impartial *rigpa*. Because there has never existed union with or separation from this state, leave everything naturally and impartially, beyond any dualistic dimension.

The *Dochu* says:

Because the Source, the essence of Pure Perfect (Presence), is not an object to see, there is no view to meditate.

Beyond Samayas and Sacred Activities

The second subdivision explains that primordially preserved obligations transcend struggles and efforts.

¹⁵⁷ This quotation does not occur in the *klong chen rab 'byams rgyal po'i rgyud*.

(r) **"Because (Presence) is unborn and beyond concepts and transcends causes to be beyond (contamination), there is no need to preserve vows and morality."**

"Rigpa, the essence of Pure Perfect Presence, is primordially pure and **unborn**, has always been **beyond** all dualistic **concepts**, and **transcends causative** actions such as preserving vows and samayas in order **to be beyond** the contamination of karma and emotions. Therefore, **there is no necessity to preserve vows and morality**, as in the lower vehicles. The meaning is that there are no samayas to preserve."

[308] The *Longchen Rabjam* says:¹⁵⁸

With total perfection in the one, there is self-liberation in its own condition, without renunciation. The kayas of buddhas, the bodies and emotions of sentient beings, and all things, however they appear, are ornaments of *rigpa*. The five poison emotions are wisdom nectar. The abyss of samsara is pure on the path of enlightenment. The three poisons are fully consumed in the dimension of the three kayas. Cutting the roots of birth and death, there is total liberation in the three realms.

(r) **"Because (all beings) are primordially self-perfected in the Source, struggles and achievements are not necessary."**

"All beings of the six lokas in the three realms are already buddhas and **are primordially self-perfected in the Source**, Pure Perfect (Presence), *rigpa*. Therefore, **struggles and achievements** to perform some other sacred activities **are not necessary**. This means that there are no sacred activities to perform." [309] The *Ngama* says:

Because the Source, Pure Perfect Presence, is naturally beyond object and subject, there are no samayas to preserve. Because the Source, Pure Perfect Presence, is

¹⁵⁸ The second half of this quotation occurs on folio 46 in chapter 18 of the *sde dge* edition of the *klong chen rab 'byams chen po'i rgyud*.

naturally self-perfected, there are no sacred activities to perform.

Beyond Purification and Travel

The third subdivision explains that unobscured wisdom transcends purification and travel.

(r) "Because self-originated wisdom is unobscured, the wisdom of *rigpa* does not get brighter."

"The **self-originated wisdom** of the Source is primordially **unobscured** by the darkness of ignorance." The Omniscient Guru said:

The meaning is that the natural clear light of the sun Source abides unshakably. Struggle and achievement to remove clouds and darkness is the same as trying to create the primordially established sun.

"The face of the sun does not experience clouds as obstacles. A brighter sun is not produced by removing the clouds. **The wisdom of *rigpa***, the primordially clear light, abides naturally. Wisdom **does not** newly **get brighter** through the application of acceptance, rejection, struggle, and achievement to clear up dualistic obstacles of karma and emotions." The meaning is that there is no wisdom to develop. [310]

(r) "Because all (beings) abide on my level, there are no levels to travel, using purification."

"Since beginningless time **all** beings included in the three worlds **abide on the level of me**, the All-Creating King, dharmakaya. Beings never move even for an instant from this state. Therefore **there exists no series of levels to travel, applying** struggling efforts such as the **purification** of obstacles. The meaning is that there are no levels upon which to purify."

(r) **"Because I abide in and pervade everything, no paths exist to travel to me."**

"Because I, the All-Creator, invisibly **abide in and** primordially **pervade everything** of samsara and nirvana, one should understand that no five **paths exist to travel to** somewhere other than **me**, the great pervader of samsara and nirvana, the authentic condition of all phenomena, unchanging wisdom. The meaning is that there are no paths or levels to travel." [311] The *Dochu* says:

Because the Source, Pure Perfect Presence, is naturally unobscured, wisdom is primordially self-originated. Because everything abides in this Source, Pure Perfect Presence, there are no levels upon which to purify. Because the Source, Pure Perfect Presence, never travels somewhere else, there are no paths to travel.

Groundlessness Beyond Definition

The fourth subdivision explains that the groundless Source transcends definition.

(r) **"Because I primordially transcend object and subject, no named subtle (essence of the real condition) exists."**

"Because I, the real condition, the Source, self-originated wisdom, am the inconceivable, liberated base that **primordially transcends** the dualism of outer **object** and inner **subject**, there does **not exist** some so-called **subtle** essence of the real condition, described by a relevant assigned **name**, and serving as an intellectual reference point. The meaning is that no subtle real condition exists." [312]

(r) **"Because my form pervades everything, no so-called dualism has ever existed."**

"All things, however they appear, are manifestations of the Body of the All-Creating King. **Because the form of me**, the Source, is indivisible from and **pervades all** phenomena included in the three aspects of samsara, nirvana, and paths, **no so-called dualism**, such as a duality of samsara and nirvana, and so forth, **has ever existed**. Thus, there does not exist some connecting action or connected dimension. The meaning is that no tantric connection is needed." The *Dochu* says:

Because the Source, Pure Perfect Presence, is the primordial real condition, (Presence) is already the subtle (essence). Because the Source, Pure Perfect Presence, [313] appears as both buddhas and sentient beings, (Presence) is already the essence of tantric connection.

This quotation explains the way of realization. The differentiation of Pure Perfect Presence into separate aspects describes the completeness of its qualifications. However, here it should be understood that these explanations of the text do not contradict the theory of the twofold lack of individual existence,¹⁵⁹ as taught in lower vehicles.

Great Secret Beyond Concepts

The fifth subdivision explains that the supremely secret Source transcends concepts.

(r) **"Because I am primordial, self-originated wisdom, I am not established through some other (profound teaching)."**

"Because I, the All-Creator, **am primordial, self-originated wisdom**, the unchanging, uncompounded essence not dependent upon any causes and conditions, already I am the natural establishment of all phenomena that manifest. Thus, **I am not established by some other** profound *lung* teaching. The meaning is that there is no definitive *lung* teaching."

¹⁵⁹ The twofold lack of individual existence is the absence of inherent, substantial self-identity for sentient beings and phenomena.

(r) **"Because I am the Source, the Pure Perfect Presence of everything, there does not exist some other, secret upadesha instruction."**

"I am already the Source of everything of samsara and nirvana, the authentic condition, Pure Perfect Presence, natural dzogchen, the timeless, transcendent state. [314] Thus, **there does not exist** the discovery of **some other** so-called profound, **secret upadesha instruction** that is supposedly higher. The meaning is that than no upadesha instruction can be discovered." The *Dochu* says:

Because the Source, self-originated wisdom, establishes all phenomena, (the Source itself) is already the direct occurrence of *lung* teaching. Because the Source, self-originated wisdom, is beyond all affirmation and denial, (the Source itself) is already the transcendent upadesha instruction.

To summarize, these five different subdivisions explain that the Source, Pure Perfect Presence, the original condition, cannot be fixed in the limited framework of the Ten Natures.

Transcendence of Action and Effort

The second subdivision explains that efforts are primordially transcended because the essence is beyond the dualism of object and subject. [315]

(r) **"Because I am beyond all affirmation and negation, I transcend (the views of) all teachings."**

"Because I, the All-Creating King, dharmakaya, am beyond all dualistic conceptual characteristics, such as affirming the existence of some permanent, changeless essence, negating all the kayas and wisdoms of already accomplished, primordially self-

perfected dzogchen, and so forth, I (abide) in effortless, primordial enlightenment, **transcending** (the views of) **all teachings**."

(r) **"Because there does not exist any dimension that is other than or not me, I have already transcended everything, beyond the meditation of some view."**

"After the above general explanation, here is the specific explanation. I am the uncompounded clear light, the all-pervading, space-like essence, dharmakaya, the All-Creating King. **There does not exist anything other**, such as some phenomenon that is not my essence or some path or **dimension that is not me**. In total, effortless, primordial liberation, **I have already transcended** all concepts, **beyond** any effort to make (my essence) better by **meditating** self-originated wisdom (based upon) some **view** that there is something other than (my essence)." [316]

(r) **"Because there is nothing other than me to preserve, I have already transcended everything, beyond the preservation of samayas."**

"I am beginningless, non-existent emptiness, primordial total purity, the unique state, self-existing and omnipresent wisdom, the essence of self-perfected clear light. **Because** there do not exist phenomena to be preserved or an intellect to do the preserving, and because **there is nothing other than me to preserve**, **I have already transcended everything, beyond the preservation of samayas** or vows."

(r) **"Because there is nothing other than me to perform, I have already transcended everything, beyond sacred activities to perform."**

"Because all appearances and activities are my effortless, self-perfected sacred activities, and because, **other than me, there is no performance** of sacred activities to educate beings, **I have already transcended everything, beyond sacred activities to perform.**"

(r) **"Because there is no place to be other than me, I have already transcended everything, beyond levels to purify."**

"Because I, the creator of all phenomena of the universe of samsara and nirvana, already abide now on the highest level of wisdom, and **because there is not even one place to be other than me, I have already transcended everything, beyond levels to purify** and beyond some new dependence upon the gradual achievement of levels." [317]

(r) **"Because obstacles have never existed in me, in my self-originated wisdom I have already transcended everything."**

"I am the clear light of totally pure, primordial liberation, unchanging Presence Itself, the All-Creating King. **Because the obstacles** of the dualistic darkness of karma and emotions **have never existed in me, in self-originated uncompounded wisdom I have already transcended everything**, beyond all causes and conditions."

(r) **"Because I am the unborn real condition, in my subtle real condition I have already transcended everything."**

"From the very moment that all phenomena included in my nature, *tsal* energies, and *rolpa* energies appear to be produced through causes and conditions, **because I am the unborn** and unceasing **real condition, in my non-conceptual, subtle real condition I have already transcended everything.**"

(r) **"Because there is no travel other than in me, I have already transcended everything, beyond paths to travel."**

"I, the creator of all sentient beings of the three realms, already abide indivisibly on the path of no more learning. **Because there is no travel** higher and higher on some better path **other than in me, I have already transcended everything, beyond paths to travel.**" [318]

(r) **"Because everything--buddhas, sentient beings, the animate and inanimate universe--manifests from me, the Source, Pure Perfect (Presence), I have already transcended everything, beyond dualities."**

"Because all phenomena of the universe--appearances of pure buddhas and impure sentient beings, the animate and inanimate--manifest from the *tsal* energies of me, the Source, Pure Perfect Presence, primordial enlightenment, and are indistinguishable in my essence, in the total indivisibility of samsara and nirvana I have already transcended everything beyond dualities of buddhas and sentient beings, good and evil, and so forth."

(r) **"Because everything is already established as self-originated wisdom, I have already transcended the discovery of a superior *lung* teaching."**

"Because all phenomena of the universe of samsara and nirvana are already established as the state of the one total self-originated wisdom, and all concepts about the universe instantly dissolve, I have already transcended the discovery of any greater or superior *lung* teaching." [319]

(r) **"Because no phenomenon is other than me, I, the All-Creator, have already transcended everything."**

"Because no phenomenon of the outer and inner universe is other than the unborn essence of me, the Source, primordial emptiness, unfabricated just-that-ness, I, the All-Creator, already transcend absolutely all phenomena. This is because, in the dimension of me, the All-Creating King, Pure Perfect Presence, spacious dharmadhatu, all phenomena of samsara and nirvana are already primordially liberated, beyond good and evil, differentiation and exclusion, bias and reference point, samsara and

nirvana, pleasure and pain, negation and affirmation, and rejection and acceptance." [320] The *Longchen Rabjam* says:¹⁶⁰

The arising of space within space is liberation in the realm of space. Liberation in space is liberation in equality. Liberation in space is liberation beyond good and evil. Liberation in the primordial dimension is liberation beyond high and low. Liberation in the one (space) is liberation beyond birth and death. In the space of the one (dimension), liberation transcends effort and struggle. Liberation in its own condition is unfixed and self-purified, without renunciation. Unequal liberation is also liberated in the space of equality. At the time of liberation, self-liberation recognizes its own place. Because in space liberation and non-liberation have never existed, any liberation whatsoever is naturally liberated in its own place. Everything is liberated in the space of equality, with one taste. Liberation in space has nothing contrary. Liberation in the dimension of the real condition transcends differentiation and exclusion. [321] Effortless liberation transcends achievement. Indefinite liberation has no fixed focus. Self-perfected liberation transcends partialities. Because all characteristics are liberated in their own condition, Pure Perfect Presence transcends liberation and non-liberation. Whatever occurs in the dimension of space is liberated. Anything that happens in the self-perfected expanse is liberated. Everything is primordially liberated in the same way, with nothing different. Liberation self-arises in its own condition, without rejection or acceptance.

The meaning of this quotation is that all phenomena are primordially liberated in the space of *rigpa*, Pure Perfect Presence, beyond any basis to be liberated again.

¹⁶⁰ Part of this quotation occurs on folio 58 in chapter 23 of the *sde dge* edition of the *klong chen rab 'byams chen po'i rgyud*.

Definitions of Obstacle and Deviation

The third subdivision gives the definitions of obstacle and deviation. It has four subdivisions:

- 1) the brief explanation (p253);
- 2) the extensive explanation (p254);
- 3) the summary (p256);
- 4) and the advice to avoid deviations and obstacles (p256).

Brief Explanation

The first subdivision is the brief explanation of the definitions of obstacle and deviation.

(r) "The nature of obstacles is to not understand me."

"Following are the definitions of and reasons for obstacles and deviations. Although I, dharmakaya, the All-Creating King, *rigpa*, self-originated wisdom, am the state of self-perfected, primordial enlightenment--beyond decrease, increase, transition, and change, in their mind streams abiding in the three realms sentient beings do **not understand** their own nature. Thus, they experience many illusory appearances of samsara and search for some other citadel of enlightenment, using efforts to accept and reject. This misunderstanding about the meaning of the essential clear light is the **nature of obstacle**." [322] Gyaltsab Chenpo¹⁶¹ says:

A poor person may have precious treasure in his house, but do know about its existence until someone says, "The inexhaustible treasure is here." [323] In the same way, the precious treasure inside mind is already the pure real condition, without the elimination or addition of anything. Because this fact is not understood, the sufferings of poverty are continuously experienced by all living beings in many ways.

¹⁶¹ The name, Gyaltsab Chenpo (*rgyal tshab chen po*), means, literally, "Great Regent".

(r) "Deviations are pursuits of something other than me."

"Because my nature, self-originated wisdom, is not understood, beings do not trust **my** primordial, continuous self-perfected state, Presence Itself, self-originated wisdom, dharmakaya, the All-Creating King. Instead, beings hopefully **pursue** the achievement of some new, fresh goal **other than me**, using causes, conditions, struggles, and achievements. These pursuits **are deviations** onto the paths of lower vehicles." The *Dochu* says:

Obstacles¹⁶² are called "obstacles" because the object of knowledge is not perceived, recognized, and understood. Following is an example to explain why deviations¹⁶³ are called "deviations": [324] Someone wants to follow a meaningful path to go east, but instead sets out on a path that goes west. Arriving in the west is not the desired goal of the plan to go east. In pursuit of non-conceptual meaning, the traveler (mistakenly) follows a path of conceptual characteristics. There are deviations because of spoken and written communications about the real condition that transcends affirmation and negation. And an obstacle is the idea that communication is possible.

Extensive Explanation of Definitions

The second subdivision is the extensive explanation of the definitions of obstacle and deviation.

(r) "There are two types (of obstacles): obstacles of action and obstacles of knowledge. An obstacle of action is not seeing

¹⁶² The meanings of the Tibetan word *sgrib pa* include obstacle, veil, hindrance, obscuration, roof, cover, defilement, stain, cloud, and darkness.

¹⁶³ The meanings of the Tibetan word *gol sa* include deviation, separation, error, misunderstanding, perversion, mistake, pitfall, straying, confusion, sidetrack, and misdirection.

(wisdom). An obstacle of knowledge is not understanding (primordial liberation)."

"If obstacles are classified, **there are two types**: obstacles of **action** and obstacles of **knowledge**. An **obstacle of action** is ignorance that **does not** directly see the natural face of the self-originated wisdom of *rigpa*. By applying actions to conceive and analyze the meaning of the two truths, followers of (sutra) vehicles of characteristics produce the obstacle of not seeing the natural state of Presence Itself, self-originated wisdom. [325] Followers of kriyatantra apply actions related to the three purities. Followers of upayatantra apply actions to unify view and behavior. Followers of yogatantra apply actions to accept and reject. Followers of mahayoga apply actions related to the four aspects of approach and achievement. Followers of anuyoga apply (the non-duality of) space and wisdom to produce the wisdom of co-emergent bliss and emptiness. Attachment to the actions of each vehicle constitutes the obstacle of action; followers create the obstacle of not seeing the natural, authentic condition of effortless dzogchen.

"And when followers, seeing a separation between object and subject, **do not understand** that all phenomena of the universe arise from the *tsal* energies of *rigpa* and are primordially liberated and totally pure, this **constitutes the obstacle of knowledge**." [326]

(r) "All phenomena, however they appear, are the essence of the Source, Pure Perfect Presence. The failure to perceive and understand (this principle) constitutes the essence of the two obstacles. I teach that trying to discover and accomplish (something else) is a deviation (from dzogchen)."

"**All phenomena of the universe, however they appear, are the essence of the Source, Pure Perfect Presence. The failure to perceive and understand this principle, that no other objects exist to accept and reject, constitutes the essence of the two obstacles.** When practitioners do not understand that all phenomena are already self-originated wisdom, the Source, the unobscured real condition beyond elimination, addition, struggle, and achievement, they become attached to the different aspects of

the Ten Natures, trying to **discover and accomplish** (something else). I, the All-Creating Teacher, **teach** that falling onto the paths of lower vehicles is **deviation** from dzogchen." The *Dochu* says:

The essence of the Ten Natures is the Source, Pure Perfect Presence. In the context of the seven yanas, [327] obstacle means the failure to recognize the natural essence; deviation means to follow a lower path.

Summary of Obstacles and Deviations

The third subdivision is the summary.

(r) "Hey Mahasattva, listen. Although all phenomena, however they appear, are me, and nothing other exists, when (practitioners create) concepts about this (state), they, by themselves, obscure my state and cannot understand my essence."

"Hey Mahasattva, listen. All phenomena of samsara and nirvana, however they appear, are the *tsal* energies of me, the Source, Pure Perfect Presence, and not even the smallest particle other than me exists. Nevertheless, when (practitioners) create concepts attached to dualities, such as good and evil, self and other, and so forth, these (practitioners) by themselves use their concepts and attachments to obscure my natural face. These practitioners cannot understand my essence, the Source, Pure Perfect Presence, the original state as it is. Because of these (concepts), they try to discover something else, and this causes deviation." [328]

Advice About Obstacles and Deviations

The fourth subdivision gives the advice to avoid obstacles and deviations. It has two subdivisions:

- 1) the essence, natural presence, is primordial bliss beyond deviations and obstacles (p257);

2) and the relaxed state beyond active struggles transcends obstacles and deviations (p258).

Presence Is Bliss

The first subdivision explains that the essence, natural presence, is primordial bliss beyond deviations and obstacles.

(r) "When all phenomena, however they appear, (are understood by) Sattvavajra to be nothing other than my state, phenomena will be happily welcomed in non-conceptual equality."

"For the reasons explained above, **all phenomena, however they appear**, should be understood by all sentient beings--as represented by the questioner **Sattvavajra**--to be **nothing other than my state**, the appearances of the unceasing *tsal* energies of natural Presence Itself. When the intellect, with its way of seeing, does not conceptualize these phenomena of samsara and nirvana and does not struggle with the Ten Natures, phenomena **will be happily welcomed in non-conceptual equality**, the unfabricated natural state, beyond the torment of action and actor. This is advice about how to transcend all obstacles and deviations." [329] The *Tsaldzog kyî Gyü* says:

Marvelous! Families of buddhas and bodhisattvas! Comprehend well this definitive explanation of the knowledge of the state. Even when analyzed as an object, Vajradhara does not disappear. The fixations of mind do not obscure me. Since wisdom transcends teachings, different mental states do not obscure me. Because I am not attached to the duality of appearing objects, the eight consciousnesses do not obscure me. Because I do not separate buddhas and sentient beings, the duality of good and bad does not obscure me. Because I do not make a duality of emptiness and clarity, the two aspects of dullness and agitation do not obscure me. Because I am not attached to the duality of act and actor, the struggles of the vehicles

do not obscure me. Because I have no duality of understanding and not understanding, [330] the duality of being and non-being does not obscure me. Because I have no duality of perceiving and not perceiving, the duality of intellect and substance does not obscure me. Because I am not attached to partialities and biases, the duality of enemies and friends does not obscure me. Because I do not separate edge and center, I am not obscured by deviations and obstacles.

Relaxation Beyond Action and Struggle

The second subdivision explains that the relaxed state beyond active struggles transcends obstacles and deviations.

(r) "The meaning of this happiness is as follows: It is not necessary to struggle with the Ten Great Natures. When practitioners do not cultivate the Ten Great Natures, the unending three hundred sixty deviations and obstacles-- sixty deviations and obstacles in each of the six (vehicles)--are transcended."

"But then, if practitioners accept the advice to happily welcome phenomena, how is **abiding in this happy state** a transcendence all deviations and obstacles? The answer is as follows: Because this state of unlimited primordial liberation completely pervades all vehicles that use the **Ten Great Natures**--views, samayas, and so forth, **it is not necessary** in any way to apply effort and **struggle** with these methods. Without any actions of body and voice, when consciousness of the uninhibited appearances remains in self-liberated *rigpa*, with no reference point, [331] **the Ten Great Natures**, based upon acceptance, rejection, hope, and fear, **are not cultivated**.

"**'Sixty deviations and obstacles in each of the six (vehicles)'** means that, in each of the six vehicles of specific achievements, deviations and obstacles are subdivided into ten groups: view, samaya, sacred activity, wisdom, level, path, real condition, tantra, *lung*, and upadesha.

"Each of the five lower vehicles has confusions from the viewpoint of the Ten Natures as understood by the next higher vehicle; for example, from the viewpoint of anuyoga, mahayoga has (confusions) and deviations. Anuyoga has fifty deviations and ten obstacles regarding the Ten Natures as understood by atiyoga, totaling sixty (problems). This progression continues, so that mahayoga has forty deviations and twenty obstacles (regarding anuyoga), totaling sixty (problems). Yogatantra has thirty deviations and thirty obstacles, totaling sixty (problems). [332] Upayatantra has twenty deviations and forty obstacles, totaling sixty (problems). Kriyatantra has ten deviations and fifty obstacles, totaling sixty (problems). Sutra has sixty obstacles.

"The (dzogchen atiyoga) view does **not** produce the **three hundred sixty deviations and obstacles** of these six sets of sixty. Rather, the knowledge of total primordial emptiness, the essence of self-originated wisdom, is directly manifested, transcending all struggles and achievements. This is the reason why (dzogchen practitioners) abide happily." The *Longchen Rabjam* says:¹⁶⁴

Unceasing varieties of characteristics arise everywhere. Whatever appears for the naked experience of sense organs is the clear real condition. The uninhibited manifestations are the natural bliss of *rigpa*. Unfabricated natural being is the bliss of the deep dimension, *rigpa*. The effortless, relaxed perceptions of a great being are like this: Body and mind are not tight or loose, but are naturally relaxed. [333] Everything is unfabricated and self-luminous in itself. Because the real condition beyond struggle and achievement is expansive and primordial bliss, how could there exist something to fabricate? When one is relaxed and uncontrived in the unique state, there is the bliss of self-liberation.

¹⁶⁴ Some similar lines occur on folio 93 in chapter 39 of the *sde dge* edition of the *klong chen rab 'byams chen po'i rigyud*.

All Is Pure Perfect Presence

The fourth subdivision explains that everything is Pure Perfect Presence:

(r) "Hey Mahasattva! All phenomena, however they appear, are direct manifestations of me, the Source, Pure Perfect (Presence). Because no phenomenon other than this presence can be shown, I teach that (practitioners) should not think there are (phenomena) other than (my Presence). In the same way that I teach to these groups of retinues, you (Maha)sattva should teach to (future) disciples." Thus he spoke.

"Hey Mahasattva! All phenomena of the universe, however they appear, are exclusively the direct manifestations of natural *tsal* energies, the essence of me, the Source, Pure Perfect Presence. Some specific, existent phenomena other than these direct manifestations of all-creating Pure Perfect Presence cannot be shown. I, the All-Creator, teach that (practitioners) should not think there are phenomenal manifestations other than (my Presence). [334] In the same way that I teach to these groups of retinues with superior capacity for atiyoga assembled here in person, you, (Maha)sattva, should teach to all future disciples." Thus he spoke.

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the ninth chapter, about the *Removal of the Defects of Deviations and Obstacles*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the ninth chapter, about the *Removal of the Defects of Deviations and Obstacles*.**

Chapter 10 - Perfections in Detail

The seventh subdivision of chapters four through ten, which explain that all phenomena are the primordially pure state of the All-Creator, is chapter ten, about how everything is included within Pure Perfect Presence and manifests in this Presence. It has two subdivisions:

- 1) the brief explanation (p261);
- 2) and the extensive explanation (p261).

Brief Explanation

The first subdivision is the brief explanation.

(r) Then the All-Creating King, Pure Perfect Presence, spoke about the essence of the state, the Perfections.

After explaining the method to eliminate deviations and obstacles, **then the All-Creating King, Pure Perfect Presence, spoke about how the essence of the state, the three Perfections--**teachers, retinues, and teachings--manifest from the *tsal* energies¹⁶⁵ of emptiness, clarity, and *thugje* energies. [335]

Extensive Explanation

The second subdivision is the extensive explanation of the Perfections. It has two subdivisions:

- 1) the general explanation of the essence of the Perfections (p262);
- 2) and the detailed explanation of the Perfections (p262).

¹⁶⁵ The technical term "*tsal* energies" does not have a precise, unchanging, consistent meaning in our text. Sometimes, as here, *tsal* energies are the source of *thugje* energies. At other times, *thugje* energies are the source of *tsal*, *rolpa*, and *dang* energies. Also, our text speaks of *rol-tsal*, *tsal-dang*, *rol-tsal-dang*, and *tsal-thugje* energies.

General Explanation of the Perfections

The first subdivision is the general explanation of the essence of the Perfections.

(r) "Hey Mahasattva! Listen. Because everything is assembled in me, the All-Creator, all phenomena are called 'Perfections'. Because teachers, teachings, and retinues arise from the three aspects of me, the All-Creator, everything is known to depend upon what is called 'the All-Creator'."

"Hey Mahasattva! Listen to this principle about how all Perfections of the three kayas arise from me, the All-Creator. How does this occur? Everything, such as teachers, teachings, and so forth, is gathered and assembled in me, the All-Creator. Thus, all phenomena, such as teachers, retinues, and so forth, are called 'Perfections'. Because teachers of the three kayas, their teachings, and their respective retinues arise from the three aspects of *rigpa*--emptiness, clarity, and *thugje* energies--that are the essence of me, the All-Creator, all phenomena of samsara and nirvana are known to depend upon this causal principle called 'the All-Creating King'." [336]

Detailed Explanation of the Perfections

The second subdivision is the detailed explanation of the Perfections. It has two subdivisions:

- 1) the explanation of how the Perfections arise from the essence of the All-Creator (p262);
- 2) and the explanation of the completeness of the Perfections in the state of the All-Creator (p318).

Source of the Perfections

The first subdivision explains how the Perfections arise from the essence of the All-Creator. It has seven subdivisions, giving detailed explanations of the Perfections:

- 1) teachers (p263);

- 2) teachings (p264);
- 3) retinues (p302);
- 4) places (p305);
- 5) training dimensions (p308);
- 6) time (p312);
- 7) and styles of explanation (p313).

Teachers

The first subdivision explains the Perfection of teachers. It has two subdivisions:

- 1) the types of teachers (p263);
- 2) and the essence of teachers (p264).

Types of Teachers

The first subdivision explains the types of teachers.

(r) "First is the Perfection of teachers. Three aspects of my essence manifest from the self-originated wisdom of my All-Creating State. They are said to be the three teachers of the three kayas. The three types (of teachers) are dharmakaya, sambhogakaya, and nirmanakaya."

"Here is the explanation of how the Perfections manifest from the Source, Pure Perfect Presence. **First** is the explanation of how **the Perfection of teachers** manifests. **Three aspects of my unceasing essence manifest from the dimension of self-perfected tsal energies, the unchanging self-originated wisdom of me, the teacher, the All-Creator, the Source. They are said to be the three aspects of the teachers of the three kayas.** [337] Specifically, **dharmakaya** buddha is ineffable self-originated wisdom, beyond transition and change. **Sambhogakaya** (teachers) have the nature of the unconditioned clear light, self-originated wisdom, unfixed *tsal* energies of *rigpa*. **Nirmanakaya** (teachers) have non-conceptual, transcendent self-originated wisdom, all-pervading *thugje* energies, total primordial perfection. **These are the (teachers) of the three kayas.**"

Essence of Teachers

The second subdivision explains the essence of the teachers.

(r) "In the explanations of the essence of these (teachers) of the three kayas, (first) is the explanation of dharmakaya. The essence (of dharmakaya) remains beyond dualism."

"The explanation of the essence or features of these (teachers of) the three kayas is as follows. First is the explanation of the essence of dharmakaya. Because dharmadhatu, the essence of Pure Perfect Presence, does not arise or cease, the essence of unborn, ineffable (dharmakaya) remains in non-conceptual, totally equal, primordial purity, beyond all dualistic characteristics." [338]

(r) "The essence of sambhogakaya consists in the complete enjoyment of whatever is desired."

"The explanation of the essence of sambhogakaya consists in the luminous nature of Pure Perfect Presence, the experiences that arise as self-manifesting ornaments and that are the complete, unsought, self-perfected, unceasing, natural *tsal* energies of whatever enjoyments are desired, such as forms, sounds, smells, tastes, and so forth. These experiences are the natural *tsal* energies of the unceasing, natural *dang* energies that manifest within space, beyond dualistic fixations."

(r) "The essence of nirmanakaya consists in kaya emanations that provide education in various way."

"The essence of nirmanakaya, which provides appropriate education, consists in unobstructed, compassionate *rig-tsal* energies, the boundless *rolpa* energy apparitions of kaya emanations that provide education in various way, using

methods appropriate for each being." [339] The *Bangdzö Trulgyi Demig* says:

When abiding as dharmakaya, (teachers) remain in the non-conceptual, equal essence. When abiding as sambhogakaya, they enjoy the variety of phenomena, wisdom ornaments beyond renunciation. When abiding as nirmanakaya, they remain with perfect functionality, emanating whatever is necessary for whomever.

Teachings

The second subdivision explains the Perfection of teachings. It has two subdivisions:

- 1) the brief explanation (p265);
- 2) and the extensive explanation (p266).

Brief Explanation

The first subdivision is the brief explanation of the Perfection of teachings.

(r) "The teachings of these teachers of the three kayas consist in three types: outer, inner, and secret."

"What are the teachings of these three teachers of the three kayas? There are three types: outer, nirmanakaya teachings are the three series of (sutra teachings, with causal) characteristics;¹⁶⁶ [340] inner, sambhogakaya teachings are the three series of kriyatantra, (upayatantra, and) yogatantra; and secret, dharmakaya teachings are the three series of the inner tantras."

¹⁶⁶ An example of the teachings with characteristics is that the instructions given in three pitakas--vinaya, sutra, and abhidharma--provide antidotes for the three poisons--attachment, aversion, and ignorance, related to the five sense experiences--color shapes, sounds, smells, tastes, and tactile sensations.

Extensive Explanation

The second subdivision is the extensive explanation of the Perfection of teachings. It has three subdivisions:

- 1) dharmakaya teachings (p265);
- 2) sambhogakaya teachings (p274);
- 3) and nirmanakaya teachings (p287).

Dharmakaya Teachings

The first subdivision explains dharmakaya teachings. It has two subdivisions:

- 1) the general explanation of the series of three secret teachings (p265);
- 2) and the detailed explanation of the three vehicles--mahayoga (p267), anuyoga (p269), and atiyoga (p272).

General Explanation

The first subdivision is the general explanation of dharmakaya teachings.

(r) "The teachings of the dharmakaya teachers are as follows. (Each) of the three secret (teachings)--secret development, secret completion, and secret dzogchen--explain the essence of the base, the pure real condition, (in different ways). These three (teachings) are secret because they are not the experiential domain of anyone (without superior capacity)."

"The three types of teachings of the dharmakaya teachers are as follows. The explanations of the essence of the three secret (teachings) are very difficult for followers of lower vehicles to understand, because these teachings do not fit into their experiential understanding. Specifically, (each of the three secret teachings) has its own way to understand the natural state of all phenomena, the essence of the base, innate, genuine wisdom, the essence of the pure real condition."

Followers of mahayoga understand that the essence of all phenomena, the original condition, the ultimate truth, is the self-perfected, essenceless seven riches.¹⁶⁷ [341] They understand that the manifestation aspect--all relative phenomena--is the essence of the pure deity. They understand that the indivisibility of these primordial, non-dual truths transcends the experiential domain of intellect.

Followers of anuyoga understand that all phenomena which manifest as samsara and nirvana are primordially unborn, non-conceptual space, the mandala of Samantabhadri, the primordial natural condition. They understand that the manifestation aspect, the unceasing *rig-tsal rolpa* energies, arise everywhere, impartially and equally, as the mandala of Samantabhadra, the self-perfected nature. They understand that the primordial indivisibility of space and wisdom is the child of total bliss, the mandala of Pure Perfect Presence. [342] They understand that everything is contained in these three mandalas.

Followers of atiyoga understand that the essence, Presence Itself, self-originated wisdom, is primordially empty, ineffable, pure, and unborn; they understand that the nature--all manifestation aspects of the clear light--is self-perfected and uncompounded; they understand that the all-pervading *thugje* energies manifest the various *rolpa* energies of samsara and nirvana, the *tsal* energy appearances of the indivisibility of the essence and nature. Knowing that these (three--essence, nature, and energy) constitute the three kayas, they understand that all phenomena are the state of primordial enlightenment.

"From among these three levels of understanding, mahayoga principally teaches the **secret development** stage, anuyoga principally teaches the very **secret completion** stage with characteristics, [343] and atiyoga unmistakably understands the unsurpassable, supreme, **secret** nature of **dzogchen** beyond characteristics. **These three stages are secret** because they are **not the experiential domain for anyone** other than practitioners with superior capacity."

¹⁶⁷ The seven riches of the ultimate truth are space, wisdom, and the fruit of Body, Voice, Mind, Qualities, and Activities.

Detailed Explanation

The second subdivision explains details about these dharmakaya teachings. It has three subdivisions:

- 1) mahayoga (p267);
- 2) anuyoga (p269);
- 3) and atiyoga (p272).

Mahayoga

The first subdivision is mahayoga.

(r) "Because (mahayoga) teaches the secret development of the three aspects of unborn (contemplation), it has the name 'secret development'."

The doorway to enter mahayoga is the four initiations that mature one's condition. The *Gyutrul* says:

Master, secret, prajña, and immediate fourth.

The king of all tantras, the *Sangwa Gyutrul Drawa*, says:

The beneficial initiations and powerful initiations are gradually given to those with faith, diligence, resoluteness, and real understanding [344].

The ten outer, beneficial initiations are given to those with faith, who are able to help themselves. The five inner, powerful initiations are given to those with diligence, who are able to help others. The three secret, profound initiations are given to those with resoluteness, who have equality of behavior and understanding. The tantra section¹⁶⁸ (of mahayoga) that speaks about these eighteen supreme initiations often reduces them to the four special types of initiations.

¹⁶⁸ The practice of mahayoga is subdivided into two main sections: sadhana and tantra.

The *Kagye Desheg Düpa*, discussing the general situation of the whole sadhana section (of mahayoga), says that angry disciples are bestowed the outer, substantial initiations to help them to get on the path of liberation, that proud disciples are bestowed the inner, body initiations to help them to get on the path of deities, that attached disciples are bestowed the secret, *yum* initiations to help them to get on the path of union, [345] and that stupid disciples are bestowed the suchness mind initiations to help them to get on the path of concepts. These are the four (special types of) initiations.

Although there exist many ways to transmit very profound special initiations, such as yangdag heruka, vajrakilaya, matari, yamantaka, and so forth, of the sadhana section,¹⁶⁹ if we make a general summary, all unsurpassable initiations are included within the four initiations described above. Because these ways to enter (the mahayoga teaching) are explained in chapter thirty-eight¹⁷⁰ and discipline is explained in chapter forty-six,¹⁷¹ these topics are not discussed here.

As explained above regarding the view of mahayoga, there is definitive understanding of the indivisible truth that everything is pure and equal, beyond the experiential domain of the intellect.

"Here is the explanation of the meditation (of mahayoga). Because, ultimately, all phenomena are primordial emptiness that is **not** produced, the product of production and the agent of production are non-dual. But, relatively, [346] there are the **three aspects** of contemplation: total emptiness, compassionate illusions, and the subtle and gross forms of the deities. Using the methods of the four branches of approach and attainment, the development stage emphasizes that the universe is the pure mandala of the deity and the completion stage emphasizes channels, *thigles*, and prana energies. Followers apply the path using the **development** of clarity, emptiness, non-conceptual wisdom, and so forth."

¹⁶⁹ The eight principal deities of the sadhana section of mahayoga teachings are yamantaka, hayagriva, vajraheruka, chemchok heruka, vajrakilaya, and three types of worldly deities.

¹⁷⁰ Chapter 38 of the *Kunjed Gyalpo* includes detailed information about the deviations and obstacles of mahayoga.

¹⁷¹ Chapter 46 of the *Kunjed Gyalpo* includes detailed information about the samayas of mahayoga.

The behavior (of mahayoga) relies upon activities, such as union, liberation, and so forth, without acceptance or rejection of any phenomenon.

The provisional fruit is the (attainment of the state of the) four types of *rigdzins*. The ultimate fruit is the attainment of the level of the great accumulation of the chakra of letters.¹⁷²

"This teaching of the most **secret** meaning has the name, 'the series of **secret development**', emphasizing the development stage." [347]

Anuyoga

The second subdivision is anuyoga.

(r) "The teaching (of anuyoga), named 'secret completion', uses inner prajña and does not have the (mahayoga) concepts of the three (aspects of) contemplation. (Followers) recite the (deity's) main mantra, using inner contemplation and prajña. They visualize that all phenomena, however they manifest, are the sense bases of their vajra body, their condition as the primordial deity. Using view and behavior that transcend the duality of acceptance and rejection, they claim the state (of the goal). Thus anuyoga is named the 'secret completion' of me."

About the way to enter anuyoga, the *Kundü Rigpai Do* says:

(The four categories)--outer initiation, inner initiation, sadhana initiation, and secret initiation--have, respectively, ten, eleven, thirteen, and two specific initiations.

Followers mature into the anuyoga mandala through thirty-six supreme initiations: ten tantric rivers¹⁷³ of outer initiation, eleven rivers to produce inner initiations, thirteen rivers of

¹⁷² Chapter 49 of the *Kunjed Gyalpo* includes detailed information about the fruit of mahayoga.

¹⁷³ "River" is a metaphor for the flowing current of the empowering energies of an initiation's lineage of transmission.

renowned sadhana initiations, and two rivers of perfect secret initiations.

"The view (of anuyoga) does not operate within an ordinary, experiential domain, but emphasizes **secret completion** with characteristics. Because, through visualization and mantra recitation, the universe is completely meditated to be the mandala of the deity, the **name** 'completion anuyoga' **is used**. As explained above, followers definitively understand that all phenomena are the mandala of Pure Perfect Presence, total bliss, the non-duality of *rigpa* and emptiness. [348]

"The meditation (of anuyoga) relies upon **prajña** that understands the nature of the four vajras,¹⁷⁴ together with the channels, prana energies, *thigles*, and presence. These form the **inner** body, the base from which all phenomena in the universe initially arise. Followers do **not have** the concept of using mahayoga's **three contemplations** to produce the deity. When there is no need to distinguish **phenomena that arise**, everything becomes the **inner** path of channels, prana energies, and *thigles*, and arises as pure wisdom. Followers understand that impure samsaric manifestations have no power when not caused to arise. Using channels, prana energies, and *thigles*, they recite the vajra and cultivate physical yantra movements and kumbhaka breathing with the four applications.¹⁷⁵ [349] They use the special practice of self-body and other-body¹⁷⁶ to emphasize the cultivation of the completion stage with the characteristics, actualizing the co-emergent wisdom of bliss and emptiness. Followers who have profound **contemplation** and **prajña** meditate the deity using visualization and **recitation** of the letters of the deity's main mantra. In this way all aggregates, constituents, and sense bases of the practitioner's **condition** abide **as the pure primordial deity**. This practice is **done** with instant visualization in the same way that a fish leaps out of the water. Because the natural state of the

¹⁷⁴ The four vajras are symbolic visualizations in the head, throat, heart, and navel chakras.

¹⁷⁵ The "four applications in yantra yoga" means to inhale, push down, hold, and exhale.

¹⁷⁶ Self-body symbolizes method; other-body is the consort, symbolizing prajña; when method and prajña are unified, non-dual bliss-emptiness manifests.

practitioner's **body** is the palace of **vajra** embodiment, the **sense bases** are imagined to be the pure mandala of the deity." [350]

Concerning the behavior (of anuyoga), the *Chido Gongdü* says:

The examples for the behaviors of blessing, transformation, and method are, respectively, sky, king or bonfire, and river.

The behavior of blessing that knows the non-duality of space and wisdom is like the sky. The behavior that transforms the five poisons into wisdom is like a king who governs his territories or like a bonfire that burns and consumes. "Practitioners who have the **view** that knows the equality of samsara and nirvana apply the **behavior** of methods that transcend **acceptance and rejection**. The example is the continuous current of a river.

"Concerning the fruit (of anuyoga), using this profound yoga practitioners quickly travel the five paths, such as the yoga of aspiration and intention, and so forth.¹⁷⁷ They quickly travel the individual ten levels, such as unspecified transformation, and so forth.¹⁷⁸ In this way they **claim** to concretely attain the **state** of the four kayas, five wisdoms, and total bliss, and the dimension of Buddha Vajradhara. This path that depends upon **inner** prajña and contemplation is named '**secret total completion**'. " [351]

Atiyoga

The third subdivision is atiyoga.

¹⁷⁷ In anuyoga the five yogas of the five paths are the yoga of aspiration and intention on the path of accumulation, the yoga that differentiates the great families on the path of application, the yoga of receiving the great confirmation on the path of seeing, the yoga of obtaining the *lung* transmission on the path of meditation, and the yoga of perfect total energy on the path of no more learning.

¹⁷⁸ In anuyoga the ten spiritual levels are the level of unspecified transformation, the level of basic support, the level of important purification, the level of continuous training, the level of supportive merits, the level of higher support, the level that produces the fruit after the clear light on the path of seeing, the level of unchanging abode, the level of the vast real condition, and the level that has ascended to perfection.

(r) **"In the teaching of secret dzogchen, all phenomena, however they appear, are Pure Perfect Presence that does not need to be developed using the three aspects of (mahayoga) contemplation, or be completed by reciting the letters of the main (anuyoga) mantra. I, the All-Creator, am dzogchen, and there is nothing not already perfected in me. My essence is explained using three aspects--(essence, nature, and energy), which are the three (different characteristics of) dzogchen, Pure Perfect Presence. This completes the explanation of 'secret dzogchen'. And thus is concluded the (explanation of the three) teachings of the three dharmakaya teachers."**

Regarding the way to enter the completely **secret dzogchen teaching**, the victorious summit of vehicles, the *Wang Dzogpa Rangjung* says:

The four types of initiation--elaborate, unelaborate, very unelaborate, and totally unelaborate--mature fortunate practitioners.

These four different initiations are the elaborate vase initiation, [352] the unelaborate secret initiation, the very unelaborate knowledge-wisdom initiation, and the totally unelaborate ultimate word initiation.¹⁷⁹ Alternatively, practitioners mature by using the empowering *tsal* energies of *rigpa*.

"The view (of atiyoga) is that **all phenomena, however they appear**, are unified in the root, self-originated wisdom, the Source, Pure Perfect Presence; and Pure Perfect Presence abides as the self-perfected state of the three kayas. Because (dzogchen atiyoga) practitioners transcend rejection, acceptance, elimination, and accumulation, they do **not** newly **develop Pure Perfect**

¹⁷⁹ The four tantric initiations are vase, secret, wisdom, and word. The four dzogchen initiations are elaborate, unelaborate, very unelaborate, and totally unelaborate. The four dzogchen initiations cannot be identified one by one with the four tantric initiations. The four dzogchen initiations are actually subdivisions of the "word" or "fourth" tantric initiation. Many dzogchen masters give dzogchen initiations in the context of tantric ritual initiations, but this is not indispensable.

Presence, using the three aspects of contemplation, as in mahayoga. They **do not complete** the mandala of the deity by **reciting the letters of the main mantra**, as in anuyoga. **I, the All-Creator**, Pure Perfect Presence, **am** effortless, self-perfected, totally perfect **dzogchen**, the essence of primordial, direct, complete enlightenment. [353] **There is no phenomenon** of samsara or nirvana that is **not already perfect in me**, the Source, Pure Perfect Presence. **My essence is explained using three aspects--** (essence, nature, and energy), which are different characteristics of the three kayas. Ultimately, these **three aspects** are simply different characteristics of the one indivisible essence, **dzogchen, Pure Perfect Presence**. Thus, the view is that all phenomena are primordial enlightenment, *rigpa*, the essence of Pure Perfect Presence."

Because the ultimate condition of all phenomena, *rigpa*, Pure Perfect Presence, transcends meditation with effort, (atiyoga) meditation is contemplation like the current of a river, the primordial essence beyond distraction, naturally settled in its own condition.

Regarding the behavior (of atiyoga), because all phenomena, however they appear, arise as unique *rolpa* energies of the real condition, practitioners make no deliberate efforts to accept or reject. They behave naturally, in total, effortless spontaneity, with whatever arises. [354] The *Trulde* says:

The behavior of atiyoga has the vitality of the view and meditation and arises naturally. This behavior, similar to that of a crazy person, is not restricted in any way.

"The fruit (of atiyoga) is the direct realization that all qualities of the three kayas primordially abide in an effortless, self-perfected way. **This completes the explanation of very 'secret dzogchen'**.

"These three (teachings)--mahayoga, anuyoga, and atiyoga--are more secret and supreme than any other secret (teachings). **Thus is concluded (the explanation of the three) teachings of the three dharmakaya teachers.**"

Sambhogakaya Teachings

The second subdivision explains the teachings of sambhogakaya. It has two subdivisions: [355]

- 1) the general explanation of the three inner¹⁸⁰ teachings (p275;
- 2) and the extensive explanations of kriyatantra (p276), upayatantra (p281), and yogatantra (p283).

General Explanation

The first subdivision is the general explanation of the three inner teachings.

(r) "The teachings of the sambhogakaya teachers are the three series of outer (tantras, which teach followers to) perform actions."

"The teachings of the sambhogakaya teachers (teach their followers to) use outer austerities and outer rituals to perform actions of accepting and rejecting outer and inner phenomena in order to understand the inner meaning. The three series--kriyatantra, upayatantra, and yogatantra--are known as 'the vehicles of Vedic asceticism'. This concludes the general explanation of the teachings of the sambhogakaya teachers."

Extensive Explanation

The second subdivision gives detailed explanations of the sambhogakaya teachings. It has three subdivisions:

- 1) kriyatantra (p276);
- 2) upayatantra (p281);
- 3) and yogatantra (p283).

¹⁸⁰ Our text divides teachings into secret (mahayoga, anuyoga, and atiyoga), inner (kriyatantra, upayatantra, and yogatantra), and outer (sravaka, pratyekabuddha, and bodhisattva) teachings. However, in general, we speak of kriyatantra, upayatantra, and yogatantra as outer tantras, while we speak of mahayoga, anuyoga, and atiyoga as inner tantras.

Kriyatantra

The first subdivision is kriyatantra.

(r) "Followers of the (kriyatantra) teaching have the idea to perform actions. After beginning with non-conceptual contemplation, they cultivate the three purities, using concepts of outer and inner. Based upon these concepts, they apply practices using the (auspicious) time periods of planets."

"Regarding the way to enter kriyatantra, this teaching **has the idea to perform actions** of body and voice, such as bathing, purifying, and so forth," the *Yeshe Thigle* says:

The water and crown initiations are very famous in kriyatantra. [356]

These root initiations give the possibility (to recognize) dharmakaya through the vase (water) initiation and rupakaya through the crown initiation. The vajra disciple initiation gives authorization to recite the mantra of the deity in whose mandala the flower landed.¹⁸¹ Followers receive the initiation to observe commitments of purification activities in order to pacify obstacles and overcome demons. Followers receive initiations of the eight auspicious articles¹⁸² to increase fortune.

Regarding the view (of kriyatantra), ultimately all phenomena are naturally pure, beyond the limiting concepts of existence, non-existence, appearance, and emptiness. Relatively, the appearance aspects are perceived to be the nature of the deities of the three families.

Regarding the meditation (of kriyatantra), practitioners meditate with the special conviction that their state has, ultimately,

¹⁸¹ The three initiations of kriya are: the flower garland initiation, the water initiation, and the crown initiation.

¹⁸² The eight auspicious articles are white mustard seeds, panicum dactylon grass, wood-apple fruit, vermillion powder, curds, bezoar, mirror, and right-coiling conch shell.

the same nature as the deity. They practice two types of meditation: with characteristics and without characteristics. [357]

"Followers (of kriyatantra) **first** cultivate **non-conceptual contemplation**, and from within this contemplation they **cultivate** the deity with characteristics, using the **three** necessary **purities**: **outwardly**, they avoid substances such as meat, liquor, garlic, onions, and so forth; they are preoccupied with bathing and ritual cleanliness; and they use pure substances and the required ritual articles; **inwardly**, the essential condition of the recitation and the meditation is the purity of the mantra and the contemplation; and secretly, the essential condition of oneself and the deity is the purity of the deity and the mandala. Followers apply these based on **concepts** of acceptance and rejection. They **practice** in agreement with astrological junctures of good **planets**, such as Jupiter and Venus, good constellations, such as the Antelope and the Victorious (Eighth Constellation), and good **time periods**, such as the eighth day of the waxing moon. [358] They meditate using the four aspects of suchness.¹⁸³ The first of these, suchness of self, involves the way in which to enter the view explained above. Second, the suchness of the deity, is a meditation based upon the six aspects of the deity." The *Yeshe Thigle* says:

The six (aspects of the) deity are emptiness, syllable, sound, form, mudra, and characteristics.

The meaning of "the deity of emptiness" is that one enters the dimension that sees the essential condition of self. The meaning of "the deity of syllable" is that one visualizes the form (of the syllable) on a lunar disk. The meaning of "the deity of sound" is that one visualizes above this disk the self-sounding mantra to be recited. The meaning of "the deity of form" is that one visualizes the Body of the specific deity from the three families that manifests from the mantra garland and lunar disk, and practices buddha activities by emanating and reabsorbing light rays from this mantra garland and lunar disk. The meaning of "the deity of mudra" is that one confirms the connection with the specific

¹⁸³ The four aspects of suchness in the development stage of kriyatantra are the states of self, deity, mantra, and wisdom.

family. [359] The meaning of "the deity of characteristics" is that one meditates in such a way that one is never separate from the manifestation of this deity, in all daily activities.

(r) "Using the various (methods of the five) factors of manifest enlightenment and the (four) miracles, followers (meditate) the wisdom deity and themselves in the manner of lord and servant, making offerings with the three purities."

"In this context, followers meditate based upon the five factors of manifest enlightenment (and the four miracles), which are different sets of categories, all having the same essential meaning (as the six aspects of the deity). The five factors of manifest enlightenment are emptiness, the moon seat, the Voice seed syllable, the Mind symbol, and the totally perfect Body. The four miracles¹⁸⁴ are the miracle of contemplation that perfectly cultivates the chief deity and the retinue, the miracle of blessings empowered by each of the deity families, the miracle of initiation that confers the power of the contemplation, mantra, wisdom, and dimension of each family, [360] and the miracle of worship that salutes, venerates, and praises. **Using various methods**, such as these five **factors of manifest enlightenment and four miracles**, followers meditate **themselves as samayasattva and the deity as (jñanasattva)**¹⁸⁵ **wisdom, in the manner of servant and lord**. To please the deity, they perform praises and the sevenfold service,¹⁸⁶ paying homage, making **offerings with the three purities**, and so forth."

The third aspect of suchness is the suchness of mantra recitation. The *Samten Chimai Gyü* says:

¹⁸⁴ The four miracles are contemplation, blessing, empowerment, and offering.

¹⁸⁵ The wisdom deity, jñanasattva, is one's consideration of the real deity, in contrast to the visualization of oneself as the samayasattva deity.

¹⁸⁶ The sevenfold service is bowing to three jewels, confessing bad actions, offering, rejoicing in virtue, requesting teaching, asking the deity to remain in the practitioner's dimension, and dedicating merits to all beings.

One applies base, mind, and sound: one abides in the unchanging base of the secret mantra while reciting the secret mantra, maintaining constant qualities.

For the base, first one visualizes the wisdom deity in front of oneself. Later, one will visualize oneself as the deity. [361] With the mind one imagines lunar disks at the heart of the deity and oneself. To apply sound, one imagines the production of the self-sound of the mantra garland above these lunar disks. One recites the mantra while maintaining these four constant qualities.

The fourth aspect of suchness is the suchness of meditation. The *Samten Chimai Gyü* says:

When the mantra abides as fire, siddhis are bestowed.
When the mantra abides as sound, union is bestowed.
When the mantra comes to an end, freedom is bestowed.
These are the three principles.

The first of these three principles is abiding as fire. One establishes the mantra garland on the moon disk, in the middle of a blazing fire in the hearts of oneself and the deity in front. One meditates to discipline the life force. In this way one realizes the siddhis of the four (sacred) activities.

The second of these three principles is abiding in sound. One imagines the self-sound of the syllables of the mantra to be like the sounds of a bell. [362] In this way one provides support to produce the calm state of union.

The third of these three principles is the ending of sound. When the stream of sound becomes fainter and fainter, one finally enters a non-objectifiable state. In this way one provides support to produce the profound insight of freedom.

The second subdivision is the yoga without characteristics.

(r) "Although no (other fruit) exists through the application of these (practices), (followers of kriyatantra) claim the siddhi realizations of Body, Voice, and Mind. The meaning

of this realization is that the (concepts of) ultimate and relative truth are understood to be magical illusions."

"After applying this recitation and visualization, (followers of kriyatantra) make offerings and praises of thanksgiving, request forgiveness, and dedicate merits. At the end the deity manifestation dissolves into the non-conceptual state, and one meditates emptiness beyond characteristics."

The behavior (of kriyatantra) is devoted to subsidiary rituals to support mantra recitation. These rituals include the application of ritual cleanliness, such as bathing three times, changing one's clothes three times, and so forth. The rituals also include fire offerings, religious offerings, and so forth.

"Although (followers of kriyatantra) do **not** attain some other fruit by applying the paths with characteristics and without characteristics, their opinionated minds consider (that this fruit) **exists**. [363] They **claim siddhi realizations** related to the personification of the five wisdoms, the three kayas, the citadel of buddha vajrapani, and the three families:¹⁸⁷ vairochana as the **Body** family, amitabha as the **Voice** family, and akshobhya as the **Mind** family. This means that (concepts of) **ultimate and relative truth are understood to be magical illusions**." In a commentary on all vehicles Phadampa Sangye explains:

The view is that all these material manifestations and observable qualities of the outer world as container and inner sentient beings as contents are merely illusions and dreams. Ultimately, mind and the nature of mind are primordially empty and unborn, transcending the four conceptual limitations of existence, non-existence, eternalism, and nihilism; but relatively, everything manifests, with the specific characteristics of magical illusions.

and the same text says: [364]

¹⁸⁷ Alternatively, sometimes the three families are said to be the vajra family of vajrapani, the lotus family of avalokiteshvara, and the tathagata family of manjushri.

Exactly how the characteristics of the relative illusions manifest as the nature of delusion itself is the essence of the tathagatas, the lords of the three families.

The meaning of these quotations is that, although all phenomena appear like magical illusions, they are illusory and ultimately transcend concepts. Relatively, even though the deities of the three families manifest in forms, they are illusions. Furthermore, relative truth is subdivided into correct and incorrect relative truth.¹⁸⁸ Here, according to the viewpoint of both correct relative truth and ultimate truth, everything gentle or rough is considered to have the nature of the lords of the three families. But followers of madhyamaka consider that both the correct and incorrect relative truths are illusory.

Upayatantra

The second subdivision is upayatantra.

(r) "(Followers of upayatantra) dualistically make a separation between (yogatantra) view and (kriyatantra) behavior. Using this dualistic approach, they claim to realize the unique state (of vajrapani). Their application of a (separation between view and behavior) and their claim to realize a state (that did) not exist (previously) is the same as a jackal reaching up into the objectless sky (but not finding any solid food)."

"Regarding the way to enter (the vehicle) known as upayatantra (or charyatantra), followers **dualistically make a separation between yogatantra view and kriyatantra behavior.**"

[365] The *Yeshe Thigle* says:

The vajra, bell, and name (initiations) are very prominent in charyatantra.

¹⁸⁸ An example for correct relative truth is perceiving a rope as a rope, and an example for incorrect relative truth is perceiving a rope as a snake.

In addition to the water and crown initiations, followers of charyatantra receive the necessary initiations of vajra, bell, and name. They also receive supportive initiations, such as the authorization to explain teachings of the *Melong Migzur*.

The view is explained in the *Kawa Paltseg kyi Tarim*:

The beliefs of upayatantra correspond to the higher (yogatantra) view and the lower (kriyatantra) behavior.

In particular, followers meditate that the empowering energies of *rigpa's* wisdom are non-dual with dharmadhatu beyond all limitations. They meditate that these energies manifest as the deities of the four families, who are considered to be friendly relatives. They have the confident view that their method enables the ultimate realization that their own state is the nature of the deity. [366]

(Again, as in kriyatantra), there are two types of meditation: with characteristics and without characteristics. About the first type, meditation with characteristics, the *Namrang Ngön Jang* says:

The (first) seed syllable (sounded) is related to the (second) seed syllable (sounded); in the same way, the (first) base transforms into the (second) base. With the mind very controlled, one hundred thousand mantras are recited.

After preparing oneself and the place for the practice, when the seed syllable (is pronounced) the first time, one visualizes that the relative form of a lunar disk manifests from ultimate bodhichitta; when the seed syllable (is pronounced) the second time, one imagines that the self-resounding mantra to be recited manifests above the lunar disk. The first base (refers to) the empowering energies of mantra, mudra, and so forth, when one visualizes oneself as the deity, completely transforming the mantra garland and lunar disk. [367] The second base (refers to) the mantra garland manifesting above the lunar disk, in the luminous heart of

the wisdom deity in front of oneself. One recites the mantra with one-pointed concentration, controlling the life-force.¹⁸⁹

The yoga without characteristics cultivates bodhichitta by applying three (aspects of mind): entry, abiding, and expanding. Mind enters into understanding by observing that aggregates, and so forth, are unborn; mind abides in the direct recognition of the non-conceptual essence; and mind expands through full immersion in great compassion for beings who do not understand.

Charyatantra behavior adheres to the same (kriyatantra) supportive practices, such as bathing, ritual cleanliness, and so forth.

Provisionally, the goal is claimed to be the ordinary accomplishments, such as supernatural perceptions, and so forth. Ultimately, the goal is claimed to be the realization of the enlightenment of the four families. [368]

"When evaluated from above by dzogchen, charyatantra followers are seen to **use the dualism** of high (yogatantra) view and low (kriyatantra) behavior **to realize** their desire, the four families, **the unique state** of Vajrapani. Specifically, the cause is the obsessive **application** of the duality of view and behavior; the resulting effect is the realization of some state that did not exist previously and that is not included in the base. **This (approach) is the same as a wild jackal reaching up into the empty, objectless sky** but not finding any solid food." The *Namkhai Tha Dang Nyampai Gyü* says:

Confused (upayatantra) followers perceive indefinite, dualistic factors, but then claim a definitive goal in the unique, self-luminous non-dual state. How could non-duality be discovered through dualism? [369]

Yogatantra

The third subdivision is yogatantra.

¹⁸⁹ The fourfold way to control the life-force involves recognizing and experiencing the equality and purity of samsara and nirvana.

(r) "(Followers of yogatantra), the (most) secret of the outer (tantras), accept and reject. Using the (four) miracles--non-conceptual contemplation, blessings, (empowerment, and offerings)--they empower everything and meditate jñanasattva. After making outer, inner, and secret offerings, they apply the four mudras--Body, Voice, Mind, and (Activities), hoping to obtain the desired siddhi realizations. Followers who apply acceptance, rejection, view, and behavior to maintain a contemplation that hopes for the desireless state will never realize. This concludes the explanation of the teachings of sambhogakaya."

"Followers of the three series of **outer** tantra vehicles enter the view and behavior base on **accepting and rejecting**. Followers of **secret** yogatantra consider that the meditation of mind is most important." The way to enter is explained in the *Yeshe Thigle*:

Yogatantra clearly presents the irreversible vase initiation, which is one of the (six) master initiations.

In addition to the five initiations of the families, (teachers of yogatantra) bestow the six initiations of the master.¹⁹⁰ Through these family initiations or student initiations, followers enter the mandala and (promise to) keep the samayas and obligations. They each determine their specific jñanasattva deity by (seeing where the thrown) flower lands (in the mandala).¹⁹¹ [370] After preparing the ablutions of the activity vase, they receive the initiation of the deity vase and the initiation of the crown for their particular family, as well as the vajra of that family, the bell with the handle of that family, and an initiation name corresponding to the family.

The six initiations of the master and disciple are the irreversible initiation in which the three samayas are embraced, the

¹⁹⁰ The six initiations of the master are irreversibility, secrecy, authorization, prophecy, confirmation, and encouragement.

¹⁹¹ During some initiations, the disciple throws a flower onto a physical mandala; the flower lands in the specific location of one of the five buddha families, and the disciple is considered to have a special relationship with this buddha family.

secret initiation, the authorization, the prophecy, the confirmation, and the encouragement. All eleven initiations are conferred with obligations. Here, the secret initiation is not the same as the secret initiation in the higher tantras. The secrecy of this initiation is in regard to the suchness of mandala and deity, the ten principles of the mandala, and how the stages of action are explained. [371]

The view is that, ultimately, all phenomena are considered to be the nature of empty clear light, beyond all conceptual characteristics. Through the (application of the) correct relative truth, empowered by experience of the real condition, followers know that all material appearances are the vajradhatu mandala. No independent manifestations named by ordinary people are considered to really exist. The *Tarim* says:

In yogatantra, the ultimate truth is that everything manifests as the deity, empowered by one's experience of the wisdom of pure dharmadhatu. Thus, sentient beings are (understood to be) illusory appearances.

About the special features (of yogatantra), all-seeing Mipham says:¹⁹²

(Yogatantra's) view of equality is far superior to (the views) of the other two (vehicles of outer tantra). Followers definitively know that self and deity are ultimately equal. Relatively, they meditate this equality as like water in water. [372] Because all phenomena are simply appearances of one's mind, followers transform them through contemplation. To realize the visualized deity, they apply themselves to the essence of the four mudras,¹⁹³ which constitute the body, voice, mind, and activity of the deity. Their view has special certainty about this essential accomplishment.

¹⁹² Mipham (1846-1912) was an important scholar-practitioner in eastern Tibet.

¹⁹³ The four mudras are mahamudra of body as deity visualization, dharmamudra of voice as seed syllable concentration, samayamudra of mind as symbol visualization, and karmamudra of action as emanation and reabsorption of light.

We can see that, regarding the understanding of the two truths, this yogatantra view is superior to the (view of the) other two (outer) vehicles described above.

Again, in yogatantra there are two types of meditation: with characteristics and without characteristics.

Concerning the yogatantra meditation with characteristics, the *Dorje Tsemo* says:

If one does not develop bodhichitta, has doubts, does not act according to the precepts, and has no confidence, there is no realization.

"Followers who have these four qualities--the opposite of the four defects--do the preliminaries, such as refuge, bodhichitta, and so forth. [373] They then use the five factors of manifest enlightenment that manifest from the dimension of **non-conceptual** emptiness. They meditate relatively that all phenomena are the mandala of the deity. **Through** the four **miracles--contemplation, blessings** of the three places, empowerment, and offerings--they **empower everything** in the mandala and **meditate** the indivisibility of the two sattvas--oneself as samayasattva and the deity as **jñānasattva**. Next they make **outer offerings**, such as flowers, and so forth. They make **inner** offerings, such as sensual enjoyments, and they make **secret** offerings, such as the sixteen wisdom consorts. After making these **three offerings**, they apply the **four mudras**: mahamudra, related to the **Body**, dharmamudra, related to the **Voice**, samayamudra, related to the **Mind**, and karmamudra, related to sacred activities. [374] In this way they seal the functions of their three gates with the Body, Voice, Mind, and sacred activities of the deity. They engage in mantra recitation from within the state of the non-duality of samayasattva and jñānasattva."

To summarize, (yogatantra followers who practice the meditation with characteristics) devote themselves to the (three) contemplations,¹⁹⁴ based upon supremely victorious actions, such

¹⁹⁴ The three contemplations in yogatantra are initial union, supreme royal action, and supreme royal mandala.

as the initial visualization of the presiding deity, the complete visualization of the supremely victorious mandala of the principal deity and retinue, the practice of the jñanasattva, and so forth. After this approximate visualization of the deity, they meditate more subtle symbolic details, such as the vajra, and so forth. Using these two ways to visualize the symbols, practitioners finally enter the non-conceptual state.

The second subdivision is the yoga without characteristics. Followers remain in the non-duality of the ultimate condition without characteristics and the relative condition (with characteristics) of the deities of the vajradhatu (mandala). [375]

"Although yogatantra behavior involves supportive outer conduct, such as ritual cleanliness, and so forth, followers principally use profound inner contemplation to obtain siddhi realizations. Regarding the desired fruit, followers of yogatantra **hope to provisionally obtain the ordinary siddhis** and to ultimately obtain the supreme siddhi, direct enlightenment on the level of the Ghanavyuha Realm of the five families. Although **this contemplation maintains hope** in the struggle for the primordially accomplished, **desireless**, unobstructed goal, followers **will never realize** the state beyond acceptance and rejection when they **apply this acceptance, rejection, view, and behavior.**" The *Longchen Rabjam* says:¹⁹⁵

Followers of the lower vehicles, depending upon times and numbers, seem to fixate on rainbows appearing in the sky. Because there is no time when they can hold what has no edge to grab, [376] their struggles persistently shackle natural presence beyond effort.

"These three series--kriyatantra, charyatantra, and yogatantra--**are the teachings of sambhogakaya.**"

Nirmanakaya Teachings

The third subdivision explains the teachings of nirmanakaya. It has four subdivisions:

¹⁹⁵ This quotation does not occur in the *klong chen rab 'byams rgyal po'i rgyud*.

- 1) the general explanation of the three outer teachings (p288)-- sravakas (p289), pratyekabuddhas (p290), bodhisattvas (p291);
- 2) the characteristics that communicate the meanings of each of the nirmanakaya vehicles (p293);
- 3) the subdivision of nirmanakaya teachings into the three aspects: vinaya, sutra, and abhidharma (p295);
- 4) and the summary (p296).

General Explanation

The first subdivision is the general explanation of the three outer teachings.

(r) "The teachings of the nirmanakaya teachers are the three series of sutra: sravakas, pratyekabuddhas, and mahayana. These (vehicles) are said to be outer because (they emphasize) outer characteristics."

"What are the teachings of the nirmanakaya teachers? There are listeners, or **sravakas**, who proclaim and teach others meaning that has been heard and studied from tutors, perfect buddhas, and so forth. There are **pratyekabuddhas**, who realize their own enlightenment by themselves during their last lifetime, without depending upon any spiritual friends. And there are courageous bodhisattvas, who are not discouraged about doing the hard work to realize **mahayana** enlightenment, which is superior to Hinayana in seven great ways,¹⁹⁶ such as superior intention, and so forth. The three **series of sutra** are classified as **outer** vehicles of characteristics. [377] **They are said to be 'outer' vehicles** because each path points out its own specific fruit and primarily emphasizes its own outer conduct and use of **characteristics**."

¹⁹⁶ The seven greatneses of mahayana are great intention, great benefit to self and others, great understanding of both aspects of non-self, great perseverance in devoted application, great relentless method, great correct attainment, and great uninterrupted sacred activities.

Sravakas

The first of these three (vehicles) is sravakayana. Regarding how to enter the vehicle of the sravakas, the *Yangjed Trulde* says:

Sravakas use the four truths to enter.

These followers enter (their path using) the four noble truths, applying selective acceptance and rejection.

In general, the view of sravakas is subdivided into vaibhashikas and sautrantikas. Both types use antidotes to overcome all concrete appearances of object and subject. (According to this view), examined and analyzed coarse appearances are discrete and transitory, but ultimately none exist. Arguing against the characteristics and self of an individual, followers consider that the aggregates are selfless, and they do not conceive the existence of some other self. However, while they understand the non-self of an individual, [378] they claim the absolute existence of partless, basic, coarse, dualistic entities. Because they do not understand that all phenomena--the source of emotions and their purification--have no basis, they see the existence of the self of phenomena. The *Kunsal* says:

While understanding the non-existence of a personal self, they do not reject the self of phenomena themselves. The self of phenomena manifests as the duality of object and subject. Instantly blocking the subject's stream of concepts, they try to transcend the duality of eternalism and nihilism [379] as if it were the Ganges River. Dismissing relative objects but claiming that subtle atoms ultimately exist is like a grassland of yak tails. Both the sautrantikas and vaibhashikas make this claim.

The meditation of the sravakas has two aspects: profound insight from meditating the sixteen aspects of the four truths; and calm abiding from meditating the (three doors of) liberation and the (four) common meditations, applying specific antidotes for the

three poisons, such as repulsiveness as the antidote for attachment, loving-kindness as the antidote for aversion, and so forth.

Their behavior perfectly preserves the ethical discipline of pratimoksha vows,¹⁹⁷ which becomes stable through the twelve virtuous trainings.¹⁹⁸

The fruit of this path is the attainment of the seven temporary goals, such as the state of stream-enterer and so forth, up to the ultimate goal, the state of Arhat.¹⁹⁹

Pratyekabuddhas

The second subdivision is the vehicle of pratyekabuddhas. Regarding how to enter the vehicle of pratyekabuddhas, [380] the *Ngama* says:

Pratyekabuddhas enter using (the twelve links of) interdependent origination.

Followers enter (their path) using concepts and analyses of the forward and reverse order of the twelve links of interdependent origination.²⁰⁰

The view is similar to that of the sravakas in its understanding the non-existence of a personal identity. Interdependent origination produces instants of inner awareness within the self of phenomena. Because of this awareness,

¹⁹⁷ Pratimoksha refers to the eight different sets of vows for individual liberation: monk, nun, male novice, female novice, female candidate, male lay person, female lay person, and one-day practitioner.

¹⁹⁸ The twelve virtuous trainings are begging for food, eating one meal per day, restricting the amount of food, owning only three robes, wearing clothes with bad colors, wearing the clothes of a sweeper, remaining in isolation, sitting under trees, sitting in exposed places, sitting without sleep, sitting in burial grounds, and begging in the correct manner.

¹⁹⁹ The four common fruits are the state of stream-enterer, once-returner, never-returner, and foe-destroyer or Arhat.

²⁰⁰ The twelve links of interdependent origination are ignorance, karmic formations, consciousness, name and form, sense bases, contact, sensation, craving, grasping, becoming, birth, and old age and death. "Reversing the order" of these twelve links means to understand and permanently interrupt this on-going process of self-deception and self-torture.

pratyekabuddhas also understand the non-existence of the partless atoms of external manifestations, which they understand to be nothing more than mere manifestations, similar to the *rolpa* energies of dreams. But they claim the true existence of partless instants of awareness that constitute the basis for the manifestation of those material objects. Thus they understand only one and a half (of the two aspects of) selflessness. The *Kunsal* says:

Pratyekabuddhas understand the selflessness of individuals in the same way as the previous vehicle (of sravakas). But, (unlike sravakas), they have a partial understanding of the selflessness of phenomena. The self-based view of pratyekabuddhas identifies characteristics in phenomena.
[381]

In their meditation, pratyekabuddhas block the forward order of interdependent origination, using a specific method to reverse the four truths.

The behavior of pratyekabuddhas involves physical gestures rather than verbal communication, and also benefitting sentient beings by producing strange, miraculous illusions. The *Ngön Tog Gyen* says:

Whatever meanings beings want to teach manifest precisely, in ways not involving sounds.

The fruit of this path is the attainment of the level of supreme wish-fulfilling happiness, the citadel of pratyekabuddha arhat.

Bodhisattvas

The third subdivision is the vehicle of bodhisattvas.

Regarding how to enter the vehicle of bodhisattvas, the *Yangjed* says:

Sutra followers enter (the path) using the two truths.

Relatively, bodhisattvas enter the path of total enlightenment using the two aspects of bodhichitta to benefit beings: aspiration and application. [382] Ultimately, they enter by understanding that all phenomena are unborn, non-conceptual, and empty.

Their view understands the selflessness of both phenomena and persons. There are two types (of mahayana views), madhyamaka and chittamatra, based upon different perspectives on the profound and extensive mahayana sutras.

The first subdivision is chittamatra.

Chittamatra claims that all appearances of dualistic phenomena do not really exist, but are only relatively real, having the nature of concepts. They claim that in the final analysis there is only ultimate, self-luminous self-cognizance, awareness of the relative ground of whatever manifests. [383] In addition, the conceptualized aspects of object and subject are seen to exist as the real condition, just-that-ness, dharmadhatu, which is devoid of the two types of self. This condition is named "the ideally absolute", and has two aspects: conditioned phenomena and the ultimate real condition. In relation to this understanding, there are the mentalists, who claim that these various manifestations of different types of objects are real and exist as conventional cognition. And there are those who hold that sense perceptions are delusive, because they consider that sense perceptions are mere delusive manifestations that are not real. Those who consider that sense perceptions are real are subdivided into three types, based on their different understanding of objects and cognition.

The second subdivision is madhyamaka.

Followers of madhyamaka do not consider real the existence of even the cognition of the emptiness of object and subject. They have the confident view of the profound meaning that all phenomena arise interdependently and are (at the same time) empty. [384] They are subdivided into two types--svatantrikas and prasangikas, according to their intellectual capacity to understand the indivisibility of the two truths.

The first type, the svatantrikas, provisionally separate the two truths, but ultimately see that all phenomena are emptiness, beyond all concepts. Relatively they claim the existence of infallible efficacy,²⁰¹ and they are attached to individual characteristics of conventional things. But in the end, after transcending attachment to a difference between the two truths, they go beyond, into the total indivisibility of the two truths. Thus, the path of the svatantrikas is considered to be gradual. And within this system there exist many subdivisions, such as higher svatantrikas, lower svatantrikas, and so forth.

The second type, the prasangikas, from the beginning consider that all phenomena are the ultimate truth which has no categories and transcends all conceptual limitations, such as existence, non-existence, being, and non-being. Established in the total indivisibility of the two truths, the path of the prasangikas is considered to be instantaneous. [385]

The meditations of both madhyamaka and chittamatra cultivate the thirty-seven factors of enlightenment,²⁰² related to the five paths and ten levels of mahayana.

Behavior on this path involves the application of the ocean-like bodhisattva conduct of the six paramitas for three immeasurable eons.

Followers of the bodhisattva path claim the fruit of manifest, perfect enlightenment on the eleventh spiritual level, universal light.

This concludes the presentation of the three outer teachings of characteristics taught by nirmanakaya teachers.

Characteristics of Nirmanakaya Vehicles

The second subdivision presents the characteristics that communicate the meanings of each of the nirmanakaya vehicles. [386]

²⁰¹ Infallible efficacy means that specific effects necessarily follow from the combination of primary causes and secondary conditions.

²⁰² The thirty-seven factors of enlightenment are the four applications of mindfulness, the four correct renunciations, the four bases of miraculous powers, the five dominant capacities, the five powers, the seven branches of enlightenment, and the eightfold noble path.

(r) "The essence of the five sense pleasures and the five wisdoms manifest from the essence of me, the All-Creator. When the three (poisons)--attachment, aversion, and ignorance--arise, 84,000 doors to the (nirmanakaya) teachings are taught as antidotes to overcome them. When the five types of sense pleasures--forms, sounds, smells, tastes, and tactile sensations--arise, the three types (of poison)--attachment, aversion, and ignorance--also arise. The (teachings of the) three pitakas (are taught) as antidotes to overcome these (poisons)."

"What is the purpose and benefit of this threefold series of teachings of characteristics? **The essence of the five outer sense pleasures and the five inner wisdoms** self-manifest from the *tsal* energies of the one **essence of me, the All-Creator**, the teacher. When self-manifestations are not understood, one perceives objects in a dualistic way; thus the **three poisons--attachment, aversion, and stupidity--arise** as aspects of one's condition. Due to these poisons, the resultant fruits accumulated through good and bad actions immeasurably increase the illusory visions of the six types of beings. **84,000 doors to the teachings are taught as antidotes to overcome these** three poisonous emotions that are the cause of the illusory visions.

"What are the **five types of sense pleasures that arise**? The five types are **forms, sounds, smells, tastes, and tactile sensations**. When these five sense pleasures are not understood to be self-radiant, total wisdom that is inseparable from all-creating Pure Perfect Presence, beings become outwardly involved and obsessed, and the **three types (of poison) arise: attachment** arises when the five objects please mind; **aversion** arises when the objects displease mind; and **stupidity** arises when the objects are neutral. [387] The nirmanakaya teachers give teachings with different forms of desire-inhibiting monastic discipline **as antidotes to overcome these poisons**. The many teachings that manifest are collected into **three types of pitakas**."²⁰³

²⁰³ The three pitakas are three collections of scriptures: vinaya, sutra, and abhidharma.

Vinaya, Sutra, and Abhidharma

The third subdivision is the subdivision of nirmanakaya teachings into the three aspects: vinaya, sutra, and abhidharma.

(r) "The 21,000 (teachings collected in the) pitaka of vinaya are taught as antidotes to overcome attachment. The 21,000 (teachings collected in the) pitaka of sutra are taught as antidotes to overcome ignorance. The 21,000 (teachings collected in the) pitaka of abhidharma are taught as antidotes to overcome aversion. And 21,000 (additional teachings collected) from these three pitakas are taught as antidotes to overcome the three poisons equally."

"What are the three pitakas? **The 21,000 pitakas of vinaya**, which principally teach training in superior moral precepts, **are antidotes to overcome** 21,000 conceptual forms of emotional attachment. **The 21,000 pitakas of sutra**, which principally teach training in superior contemplation, **are taught as antidotes to overcome** 21,000 conceptual forms of emotional ignorance. [388] **The 21,000 pitakas of abhidharma**, which principally teach training in superior discriminative knowledge, **are taught as antidotes to overcome** 21,000 conceptual forms of emotional aversion. **The 21,000 (teachings in the) fourth pitaka,**²⁰⁴ (collected) **from the three pitakas**, address the three types of emotions equally, without any primary or secondary emphasis of subject matter. The fourth pitaka **teaches antidotes to overcome** 21,000 conceptual forms of **the three poisons equally**. Thus 84,000 doors to the teachings are taught as antidotes for 84,000 conceptual forms of emotion." Regarding this, the *Longchen Rabjam* says:²⁰⁵

84,000 emotions abide in a deluded sentient being with a body of ignorance. [389] 84,000 teachings are explained as

²⁰⁴ Sometimes tantric vehicles are considered to be the teachings collected in the fourth pitaka.

²⁰⁵ This quotation does not occur in the *klong chen rab 'byams rgyal po'i rgyud*.
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antidotes. Even though there are infinite doors to the teachings, these three pitakas (are sufficient to) overcome the emotions. Vinaya is the antidote for attachment, sutra is the antidote for ignorance, and abhidharma is the antidote for aversion. Each of these emotions has 21,000 antidotes. In addition, the three pitakas have 21,000 (antidotes) that equally (overcome all) three poisons.

Summary of Nirmanakaya Teachings

The fourth subdivision is the summary. It has five subdivisions:

- 1) numbers (p296);
- 2) vehicles (p296);
- 3) sacred scriptures (p297);
- 4) cause and effect (p300);
- 5) and what is proclaimed by nirmanakaya teachings (p301).

Numbers

The first subdivision is the numbers.

(r) "In general, the 84,000 (doors to the teachings) are taught for the purpose of providing antidotes to overcome the three poisons."

"When the four sets of 21,000 (doors to the teachings) are summed up in the three pitakas, **in general** they are said to add up to **84,000** doors to the teachings. All of these **are** in fact **taught simply for the purpose of providing antidotes to overcome** these conceptual forms of emotions that have the nature of **the three poisons.**" [390]

Vehicles

The second subdivision is the vehicles.

(r) **"These (84,000) doors to the three types of cause-oriented vehicles of characteristics, the three (pitakas)--vinaya, sutra, and abhidharma--are said to summarize the meaning."**

"(The teachings of) all 84,000 doors are collected in the **three types of cause-oriented vehicles of characteristics**; sravakas, pratyekabuddhas, and bodhisattvas." The *Bangdzö Trul De* says:

The vehicles of the tripitaka are explained to benefit practitioners with lower capacity.

"Thus, the (teachings in the) doors of these three vehicles are the three (pitakas)--vinaya, sutra, and abhidharma--that summarize the meaning."

Sacred Scriptures of Sutra

The third subdivision is the sacred scriptures.

(r) **"Sutra has twelve ways to explain the meaning of the different topics."**

"The **sutra** vehicles of characteristics are subdivided into **twelve types of sacred scriptures**, each of which has a different **way to explain**." [391] The *Phagpa Jampal gyi Shegyü Rinpochei Trengwa* says:

The twelve types of ordinary sutra (teachings) are general discourses, (proclamations in) songs, prophecies, poetic pronouncements, (special) aphorisms, declarations, narratives, parables, accounts of the succession of former lives, (extensive) sayings, marvels, and established doctrines. These twelve branches reveal the root of samsara.

The class of general discourses explains classifications of meaning and summarizes the talks. The proclamations in songs

explain again in verse form (the meanings presented in) the extensive prose communications. The prophecies explain predictions about what phenomena will occur in the future. [392] Poetic pronouncements communicate exclusively in poetry. The special aphorisms are precepts given by a teacher even though no disciple made a specific request. Declarations give extensive teachings, in the form of pronouncements. Narratives explain the marvelous histories of some person from the present time. Parables explain histories of previous events. The accounts of successions of former lives explain the series of births of bodhisattvas. The extensive sayings explain broadly, presenting some very detailed, profound, vast teachings. Marvels explain unprecedented teachings that are truly miraculous. Established doctrines explain many details on different topics. [393] These twelve types of teachings summarize how meanings are explained in the three pitakas. The *Phagpa Jampal gyi Shegyü Rinpochei Trengwa* says:

Altogether, these (twelve types) describe how teachings are presented in the three pitakas: sutra, vinaya, and abhidharma. More specifically, there are four aspects (to be understood): what is spoken, where, why, and how summarized. "What" refers to what is explained by the twelve branches. "Where" refers to the (location where these teachings are found in the) three pitakas. "Why" refers to the three reasons (for these teachings: to provide antidotes for the three (poisons) and to bring alive the three trainings in one's being. "How summarized" (refers to how these twelve types) summarize the teachings in the three (pitakas).

Where are the twelve branches of sacred scriptures presented? They are found in the three types of pitakas. [394] What is the reason to present (teachings) in this way? The reason is to (explain) the three aspects: the antidotes for the three poisons, based on mistakes related to indecision, behavior, and view.

Two topics explain how the teachings are presented: the topic of what is communicated and the topic of the words that provide the communication. The summary based upon meaning is

that sutra principally teaches meditation, vinaya principally teaches commitments and rules, and abhidharma principally teaches view. The *Lung Gonggi Trö* says:

From the two topics that summarize how teachings are presented in the (pitakas), the first one is based upon the meaning and the second one is based upon the words. The summary based upon meaning is that sutra principally teaches meditation, vinaya principally teaches commitments and rules, and abhidharma principally teaches view. [395]

The three ways to summarize based on words are the hinayana way, the mahayana way, and the joint, common way. In hinayana, sutra is said to have five (types of communication), including general discourses, and so forth;²⁰⁶ vinaya has four types, including declarations, and so forth;²⁰⁷ and abhidharma has three types--extensive sayings, marvels, and established doctrines.

In mahayana, sutra is said to have two types--extensive sayings and marvels; vinaya has nine types, from general discourses to the accounts of the succession of former lives;²⁰⁸ and abhidharma has established doctrines.

When viewed in the joint, common way, it is said that the first five are sutra,²⁰⁹ the next six, from declarations, are vinaya,²¹⁰ and established doctrines are presented in abhidharma. The *Lung Gonggi Trö* says:

²⁰⁶ Hinayana sutra has general discourses, songs, prophecies, poetic pronouncements, and aphorisms.

²⁰⁷ Hinayana vinaya has declarations, narratives, parables, and the succession of former lives.

²⁰⁸ Mahayana vinaya has general discourses, songs, prophecies, poetic pronouncements, aphorisms, declarations, narratives, parables, and the succession of former lives.

²⁰⁹ Ordinary sutra has general discourses, songs, prophecies, poetic pronouncements, and aphorisms.

²¹⁰ Ordinary vinaya has declarations, narratives, parables, succession of former lives, sayings, and marvels.

There are three types of summary based on words: hinayana, mahayana, and what is common to both. In hinayana, sutra has the five categories, starting with general discourses, vinaya has the four types after that, [396] and abhidharma has the last three. In mahayana, sutra has extensive sayings and marvels, vinaya has the nine types, starting with general discourses, and abhidharma has established doctrines. In the way common to both vehicles, the first five are sutra, the next six are vinaya, and the last three are abhidharma.

"Thus, the twelve branches of sacred scriptures **explain the meaning of different topics** found in the three pitakas." Regarding the 84,000 doors to the teachings that were extensively explained above, the *Lung Gonggi Trö* says:

These extensive explanations describe the 84,000 antidotes to neutralize the three poison emotions. These methods of the various vehicles are taught for the benefit of beings. [397]

Cause And Effect

The fourth subdivision is cause and effect.

(r) **"The effects of (birth in) the three lower realms (is understood to be produced) from the cause of the three poisons. When sentient beings apply the cause of good or bad actions, there is the (respective) effect of (birth in) either higher realms or lower realms. This (principle) is very widespread within the cause-oriented (vehicles of) characteristics."**

"The most important point explained in the three vehicles of characteristics taught by the nirmanakaya buddhas²¹¹ is that the application of the **cause--the three poisons--produces the effect of birth in the three lower realms**: the hell realm, due to aversion,

²¹¹ Nirmanakaya buddha often refers to the historical buddha, named Shakyamuni.

the preta realm, due to attachment, and the animal realm, due to stupidity. Thus, these poisons should be renounced. Using teachings based on methods of renunciation, **sentient beings** can turn away from these three poisonous **causes**. When the authentic path is followed, the **application** of positive or negative **actions** respectively produces the **good or bad effect** of (birth in) **either higher realms or lower realms**. This principle to accept good and reject bad is **very widespread within** these three **cause-oriented** vehicles of **characteristics**. This is the reason for the name 'cause-oriented vehicles'." [398] The *Bangdzö Trul De* says:

The cause-oriented vehicles of characteristics consider that the production of causes of good or bad karma produces the effects of joy or suffering. By producing causes through virtuous, ethical behavior, one follows the path. This is the explanation of "cause-oriented vehicles".

Proclamation

The fifth subdivision explains what is proclaimed by nirmanakaya teachings.

(r) **"These (nirmanakaya vehicles) were taught previously, are taught now, and will be taught in the future. But (dharmakaya) meaning that cannot be communicated by these (vehicles) was not taught previously, is not taught now, and will not be taught in the future by nirmanakaya teachers. These (three cause-oriented vehicles of characteristics) are called nirmanakaya teachings."**

"These vehicles that strive to accept and reject using cause and effect **were taught previously** by nirmanakaya teachers, **are** presently **taught now** by teachers who live in buddha realms in the ten directions, and **will be taught** by teachers who will come **in the future**. But all-creating dharmakaya teachings, abiding in the transcendent dimension of all-creating Pure Perfect Presence, proclaim the **meaning beyond** speech, thought, and **communication** by these types of teachings that accept good and

reject evil. This (dharmakaya) teaching was not taught previously, [399] is not taught now, and will not be taught in the future by nirmanakaya teachers. Thus, these three cause-oriented vehicles of characteristics are called nirmanakaya teachings."

Perfection of Retinues

The third subdivision is the extensive explanation of the Perfection of retinues. It has two subdivisions:

- 1) the brief explanation (p302);
- 2) and the extensive explanation of the retinues of dharmakaya (p302), sambhogakaya (p302), and nirmanakaya (p303).

Brief Explanation

The first subdivision is the brief explanation.

(r) **"Hey Mahasattva! The three aspects of the essence of me, the All-Creator, manifest as the three kaya teachers, who are the first retinue. Following are the explanations of these retinues of the three kayas, the three teachers."**

"Hey Mahasattva! The *tsal* energies of the three aspects--emptiness, luminosity, and *thugje* energies--of the essence of me, the All-Creating Teacher, arise and manifest as the three kaya teachers, the first retinue. Following one after the other are the explanations of the retinues of these three kayas, the three teachers." This concludes the brief explanation. [400]

Extensive Explanation

The second subdivision is the extensive explanation of the three retinues. It has three subdivisions:

- 1) retinues of dharmakaya (p303);
- 2) retinues of sambhogakaya (p303);
- 3) and retinues of nirmanakaya (p303).

Dharmakaya Retinues

The first subdivision is the retinues of dharmakaya.

(r) **"Hey Mahasattva, listen! Here is the explanation of the retinues of the dharmakaya teachers. These retinues, created by me, include all phenomena. My essence is the dharmakaya retinue. There does not exist anything encompassed by the animate and inanimate universe of buddhas and sentient beings that is not included in the retinues of dharmakaya." Thus he spoke.**

"Hey Mahasattva, listen! What is the explanation of the retinues of the dharmakaya teachers, who are the essence of all-creating Pure Perfect Presence? The retinues created by me, the All-Creating King, emanate from my *tsal* energies. All phenomena encompassed by samsara and nirvana are the essence of me, the self-originated Source, Pure Perfect Presence, the primordial lord, the retinues of dharmakaya. Thus, there is not even one phenomenon of the animate and inanimate universe--buddhas who recognize *rigpa*, Pure Perfect Presence, and sentient beings with mistaken delusions from not recognizing--that is not included in the retinues of the dharmakaya teachers. All phenomena are included in the retinues of dharmakaya." Thus he spoke. [401]

Sambhogakaya Retinues

The second subdivision is the retinues of sambhogakaya.

(r) **"Hey Mahasattva, listen! Following is the explanation of the retinues of sambhogakaya teachers. Passing beyond (the world) onto spiritual levels through devoted application of the four (phases), (bodhisattvas travel) from the first spiritual level--the joyful level, to the tenth level--the cloud of dharma. They constitute the retinues of the sambhogakaya."**

"Hey Mahasattva, listen! Following is the explanation of the retinues of sambhogakaya teachers, who are the nature of Pure Perfect Presence. Bodhisattvas pass beyond the ordinary world onto spiritual levels through devoted application of the four (phases):²¹² warmth, peak heat, patient acceptance, and the supreme worldly experience. They (travel) from the first spiritual level--the joyful level, to the tenth level--cloud of dharma. These (bodhisattvas) constitute the retinues of the sambhogakaya teachers."

Nirmanakaya Retinues

The third subdivision is the retinues of nirmanakaya.

(r) "Following is the explanation of the retinues of nirmanakaya teachers. The four (types)-*mutegpas*, *murthugpas*, *gyangphenpas*, and *chalpas*--continually deviate away from the path of unsurpassable enlightenment. When they are empowered by *thugje* energies to transform their mental capacities, they become male and female ordained people and male and female lay people. These four (types of disciples) are the retinues of nirmanakaya teachers." Thus he spoke.

"Here is the explanation of the retinues of nirmanakaya teachers, the *rol-tsal* aspects of the *thugje* energies of all-creating Pure Perfect Presence.

"*Mutegpas* understand the condition of things in a mistaken way. They have eternalistic views, such as (believing in) lord Shiva and indestructible vital capacity. [402]

"*Murthugpas* have nihilistic views, denying the existence of earlier and later lifetimes, karma and its effects, and so forth.

"*Gyangphenpas* do not transform their minds with religion, and do not understand karmic fruits, existence, non-existence, and so forth. The next life is far away, so they try to get power, wealth, and so forth, in this life. They try to attain only benefit in this life,

²¹² The four phases of the path of application are decisive, experiential signs that one is preparing for the direct experience of infinite emptiness.

making small offerings, praying to ancestors, summoning prosperity with fire invocations, and so forth.

"Compared to other ordinary worldly beings, *chalpas* are much more stupid and seem to overflow with delusions. They do not understand anything about cause and effect or rejection and acceptance. They have very changeable views and religious ideas.

"These **four** types have not entered **on the path of unsurpassable enlightenment**, and they **continually deviate** onto mistaken paths. [403] But later, those with special conditions may be **empowered** by unsullied, self-originated *thugje* energies to **transform their mental capacities** for the authentic path. Then they become disciples who gradually follow the path. The **four** types of disciples--**male and female ordained people and male and female lay people--are the retinues of nirmanakaya teachers.**" Thus he spoke.

Perfection of Places

The fourth subdivision is the extensive explanation of the Perfection of places. It has two subdivisions:

- 1) the brief explanation (p305);
- 2) and the extensive explanation of the three places: dharmakaya (p306), sambhogakaya (p306), and nirmanakaya (p307).

Brief Explanation

The first subdivision is the brief explanation.

(r) **"Hey Mahasattva, listen! Here are the explanations of the dwelling places of each of the three kaya dimensions, the abodes of the three kaya teachers who manifest from me."**

"Hey Mahasattva, listen! The details of the dwelling places of each of the three kaya dimensions, the specific abodes of the three kaya teachers who manifest from me, the All-Creator, will be explained in the following section." This concludes the brief explanation. [404]

Extensive Explanation

The second subdivision is the extensive explanation of places. It has three subdivisions:

- 1) place of dharmakaya (p306);
- 2) places of sambhogakaya (p306);
- 3) and places of nirmanakaya (p307).

Dharmakaya Place

The first subdivision is the place of dharmakaya.

(r) "Following is the explanation of the dwelling place of dharmakaya teachers. Akanishtha, the citadel of dharmadhatu, is the essence of the authentic reality that is 'not lower' than anything."

"The characteristics of the dwelling place of dharmakaya teachers is as follows. Because **Akanishtha** is not lower than any dualistic concepts, the place named **Akanishtha** is the birthplace of all phenomena and **the citadel of dharmadhatu**. Beyond even the most subtle conceptual restrictions, it is the ultimate condition of phenomena. Never falling into limitations and partialities, it is **the** essence of **authentic reality**, named '**not lower** (than anything)'. Dharmakaya teachers abide **in this** essence beyond transition or change in the three times; this dwelling place **is** their residence."

Sambhogakaya Places

The second subdivision is the places of sambhogakaya. [405]

(r) "Following is the explanation of the dwelling places of sambhogakaya teachers. Remaining above all worldly qualities, these celestial palaces, multi-storied mansions, are not lower than (worldly) places. These also are said to be Akanishtha places."

"Following is **the explanation of the dwelling places of sambhogakaya teachers**. Because these places transcend all dimensions of perceptible qualities and **remain above all qualities** that manifest from **worldly** forms, they **are the great celestial palaces, multi-storied mansions, that are not lower than worldly places.**" The *Gyutrul Dorje* says:

The sublime place of great Akanishtha totally shuns (lower) pure god realms. Here, the self-perfected Bodies of the families of lords and consorts transcend concepts of one and many and have the universal form of all buddhas. This treasure of the great primordial vehicle manifests in one instant for disciples who dissolve the final obstacles.

The *Yidzhin Rinpochei Dzö* says:

Not lower than the highest samsaric place, this beautiful place is the realization of the tenth level--perfect clarity and luminosity. [406]

"These are said to be the Akanishtha places where sambhogakaya teachers dwell."

Nirmanakaya Places

The third subdivision is the places of nirmanakaya.

(r) **"Following is the explanation of the places of nirmanakaya teachers. Nirmanakaya teachers, such as Shakyamuni, one of the seven universal buddhas, taught in the place named "Vulture Peak". There are unspecified positive places where compassionate *thugje* energies emanate."** Thus he spoke.

"What is the explanation of the places of nirmanakaya teachers? They are places such as Vulture Peak and Magadha in India, places where sublime nirmanakaya teachers dwell, such as the seven heroic, universal buddhas--Shakyamuni, Vipasyin,

Shikinra, and so forth. There are countless **emanations of positive places**, far removed from the dirt of unfavorable conditions, where **compassionate *rolpa-thugje* energies emanate**. These **places cannot be specified** with words such as 'it is here or it is not there'. Miraculous appearances of illusory *rolpa* energies to provide education in this or that **place** manifest at the right times, with methods appropriate for the specific disciples." [407] **Thus he spoke.**

Perfection of Training Dimensions

The fifth subdivision is the extensive explanation of the Perfection of pure training dimensions. It has two subdivisions:

- 1) the brief explanation (p308);
- 2) and the extensive explanation of the pure training dimensions of dharmakaya (p309), sambhogakaya (p310), and nirmanakaya (p310).

Brief Explanation

The first subdivision is the brief explanation of pure training dimensions.

(r) "Hey, Mahasattva, listen! Here is the explanation of the special, pure training dimensions of the three kaya teachers who manifest from me."

"Hey, Mahasattvavajra, listen! Following is the explanation of the special, pure training dimensions of the three kaya teachers who manifest from me, the Source, Pure Perfect Presence, the All-Creator."

Extensive Explanation

The second subdivision is the extensive explanation of the pure training dimensions of the three kayas. It has three subdivisions:

- 1) dharmakaya (p309);

- 2) sambhogakaya (p310);
- 3) and nirmanakaya (p311).

Dharmakaya Training Dimension

The first subdivision is the pure training dimension of dharmakaya.

(r) "Following is the explanation of the pure training dimension of dharmakaya teachers. Boundless dharmadhatu and the dimension of space pervade everything. Everywhere is the pure training dimension of dharmakaya teachers."

"Following is the explanation of the pure training dimension of dharmakaya teachers who manifest from the essence of all-creating Pure Perfect Presence. **Boundless dharmadhatu and the dimension of space are** non-conceptual, never fall into limitations, and **pervade everything**, in all worlds in the ten directions. **Everywhere is the pure training dimension**, the luminous vajra essence²¹³ **of dharmakaya buddhas.**" [408]
Regarding this, the *Longchen Rabjam* says:²¹⁴

The teacher of dharmakaya is empty *rigpa*. The place of dharmakaya is Akanishtha. The training dimension of dharmakaya is the realm of space. The retinue of dharmakaya is the radiance of *rigpa*. The teaching of dharmakaya has four aspects: mahayoga, anuyoga, atiyoga, and great atiyoga.

Great atiyoga refers to *thögal*.²¹⁵

²¹³ "Luminous Vajra Essence" (*'od gsal rdo rje snying po*) is a name for dzogchen that was popularized by Longchenpa more than 1500 years after Guru Garab Dorje re-transmitted the dzogchen tantras. The term does not occur in the dzogchen tantras.

²¹⁴ This quotation does not occur in the *klong chen rab 'byams rgyal po'i rgyud*.

²¹⁵ *Thögal* is a term popularized by Longchenpa. It occurs only seven times in the dzogchen tantras re-transmitted by Guru Garab Dorje. *Thögal* refers to special dzogchen practices in which a practitioner with stable *rigpa* can quickly learn how to integrate with light, the essence of universal manifestation, to

Sambhogakaya Training Dimensions

The second subdivision is the pure training dimensions of sambhogakaya. [409]

(r) "The pure training dimensions of sambhogakaya teachers are the forms, sounds, smells, tastes, and tactile sensations that manifest from me. Sambhogakaya teachers train (disciples) with whatever is desirable."

"What are the **pure training dimensions of sambhogakaya** teachers? They are the five sense objects: **forms, sounds, smells, tastes, and tactile sensations**, the self-radiant, unceasing *rolpa* energies **that manifest from me**, the All-Creating Teacher. All pure dimensions in the ten directions, ornamented with these **desirable** qualities, are the pure **training** dimensions of sambhogakaya teachers."

When subdivided, there is the flower-filled pure dimension whose scenery uses the bodily forms of the one "Vairochana Immense Ocean",²¹⁶ and there is the pure dimension of brahma's five voices related to the five amitabha families. There are no dimensions of space not pervaded by these pure dimensions. The *Longchen Rabjam* says:²¹⁷

The teacher of sambhogakaya is the "Vairochana Immense Ocean". [410] The places of sambhogakaya are multi-storied mansions. The training dimensions of sambhogakaya are manifestations. The retinues of sambhogakaya are those disciples who have transcended the fourfold levels of devoted application, mastered the first level of joy, and do not yet reside on the tenth level--the cloud of dharma. The pure training dimensions are completely pervaded by

continue in the knowledge of primordial enlightenment.

²¹⁶ "Vairochana Immense Ocean" is both the name of a pure sambhogakaya realm and the name of a buddha.

²¹⁷ This quotation does not occur in the *klong chen rab 'byams rgyal po'i rgyud*.

luminous manifestations. The teachings (of sambhogakaya) are kriyatantra, upayatantra, and yogatantra.

Nirmanakaya Training Dimensions

The third subdivision is the pure training dimensions of nirmanakaya.

(r) **"The pure training dimensions of nirmanakaya teachers are the one billion worlds. The compassionate energies of self-originated wisdom train the (sentient beings of the) six lokas. There are said to be (many) categories of compatible dimensions."**

"Regarding the pure training dimensions of nirmanakaya teachers", the *Dzö* says:

The thousand worlds, each with four continents, a sun, moon, Mount Meru, gods of the desire realm, and Brahma, are the first thousand-fold worlds. Within each of these first thousand-fold worlds are the second thousand-fold worlds that are the intermediate worlds. [411] Within each of these second thousand-fold worlds, there are the third thousand-fold worlds.²¹⁸

"There are one billion worlds, composed of Mount Meru, four continents, and so forth, in the world systems of the three-thousand-fold universe. Each world is a training dimension of one nirmanakaya buddha. The so-called one billion worlds in the south are the dwelling places of the supreme nirmanakayas. They give training in all the world systems of the three-thousand-fold universe that are concretely displayed. Within each world, their great compassion, the non-referential *tsal* energies of self-originated wisdom, corresponds to the fortune of each disciple. Thus these buddhas train sentient beings of the six types of lokas. In the same way, each of these billion worlds is a training

²¹⁸ The total is one billion worlds--one thousand multiplied by one thousand multiplied by one thousand.

dimension of a nirmanakaya buddha. Furthermore, unimaginable, countless **categories** of **compatible** world systems in the ten directions are training dimensions of nirmanakaya teachers." [412] The *Ngama* says:

The places of nirmanakaya include Vulture Peak and unspecified other places. The teachers are the seven successive universal teachers, such as Shakyamuni, and so forth. The training dimensions are the one billion worlds. The retinues are gods, humans, heretics, and those refreshed by the teachings. Blessed with the compassionate energies that transform capacities and mind, they become the four (types of) male ordained, female ordained, male lay, and female lay disciples. These various indeterminate (disciples) are the retinues of nirmanakaya. The teachings are threefold: sravaka, pratyekabuddha, and bodhisattva. This concludes the explanation of the three kaya teachers, places, retinues, and teachings.

Perfection of Time

The sixth subdivision is the Perfection of time.

(r) "These teachers of the three kayas who manifest from me are essentially identical, having the same cause and the same effect. The cause is total sameness in Pure Perfect Presence. The effect is the total sameness of enlightenment. The essence is the same real condition. The time of training transcends the distinction of earlier and later." Thus he spoke.

"These teachers of the three kayas--dharmakaya, sambhogakaya, and nirmanakaya--who manifest from me, the All-Creating King, are essentially identical with each other, beyond distinctions. The cause from which these teachers manifest is the same, beyond difference. The intrinsic essence of the effect is the same, beyond good and bad. [413] Specifically, the cause is the total sameness of the three kayas in all-creating Pure Perfect Presence. The effect manifesting from the *tsal* energies of this

cause **is enlightenment**, the **total sameness** of the three kayas. The **essence** of these three kayas **is the same** inseparable, spacious **real condition**, the uncompounded state of dharmakaya. Also, the **time** when the three kayas **train** disciples is the same, **transcending the distinction of earlier and later.**" [414] **Thus he spoke.** Regarding this topic, the *Bangdzö Trul De* says:

In summary, regarding the three kaya teachers, at the time of the cause, everything is the same in Pure Perfect Presence; at the time of the effect, everything is the same in enlightenment; at the time of assembling, everything is the same, transcending earlier and later. The essence of dharmakaya is the same, transcending any fundamental nature.

Perfection of the Styles of Explanation

The seventh subdivision is the extensive explanation of the Perfection of the styles of explanation. It has two subdivisions:

- 1) the brief explanation (p313);
- 2) and the extensive explanation of the three aspects of style: dharmakaya (p314), sambhogakaya (p315), and nirmanakaya (p316).

Brief Explanation

The first subdivision is the brief explanation.

(r) **"Hey, Mahasattva, listen! These teachers of the three kayas who manifest from me, the All-Creating King, each have their styles of explanation. Dharmakaya teachers explain through empowering energies. Sambhogakaya teachers explain by displaying the real nature. Nirmanakaya teachers teach the meanings of words to the ears of disciples, unifying meanings and words."**

The All-Creating King, dharmakaya, self-originated wisdom, the Teacher, called out to the retinue who manifested

from his *rig-tsal* energies, saying, "**Hey, Mahasattva, listen! These three teachers of the three kayas who manifest from me, the All-Creating King, each have their styles of explanation** or methods of communication, based upon the principles of their essential teachings for their specific retinues. What are their styles of explanation?" [415]

"All appearances arise as miraculous apparitions, originating from the *tsal* energies of the self-originated wisdom of (dharmakaya) Mind. **Dharmakaya teachers** do not depend upon words and language, but **explain through** the primordial **empowering energies** of the state of unborn, total emptiness.

"All manifesting phenomena, the ornamental *rolpa* energies of the five sense pleasures, are primordially perfected as natural *tsal* energies, beyond renunciation. **Sambhogakaya teachers** demonstrate and **explain by displaying the real nature**.

"Without error or confusion, **nirmanakaya teachers teach the meanings of words to the ears of disciples**, using the sixty varieties of speech²¹⁹ to correctly **unify meanings** to be communicated **with words** that communicate." [416]

Extensive Explanation

The second subdivision is the extensive explanation of the styles of explanation. It has three subdivisions:

- 1) dharmakaya (p315);
- 2) sambhogakaya (p317);
- 3) and nirmanakaya (p317).

²¹⁹ The sixty varieties of buddha speech are six root tones for each of the following ten categories: brahma, cymbal, song and dance, kalapinga bird, thunder, echo, unstable, pleasing to hear, non-agitated, and very clear. Another presentation has the following six categories: brahma, cymbals, song, kalapinga bird, thunder, and sitar, in each of the ten divisions: generating understanding, comprehensible, worthy of respect, without discord, extremely profound, acceptable, indomitable, pleasing to hear, unconfused, and very clear.

Dharmakaya Style of Explanation

The first subdivision is the extensive explanation of the dharmakaya style of explanation.

(r) **"Dharmakaya explains through empowering energies, displaying the essence of me, the All-Creator. All phenomena of the animate and inanimate universe are miraculous emanations that arise from the unborn state, miraculously manifesting the nature through *thugje* energies. The essence is explained through these empowering energies."**

"Following is the way in which dharmakaya teachers explain through empowering energies. From within the indivisible state of teacher and retinue, they display the essence of me, the All-Creator, which is unborn, free from limitations, and totally transcendent." Regarding this, the *Gyutruk* says:

Emaho! This marvelous teaching is the secret of all perfect buddhas, that everything is born from the unborn, but nothing is (newly) born in the moment of birth.

"All phenomena are miraculous emanations that arise from the primordially unborn state. All phenomena that arise as the animate and inanimate universe are the nature of the non-conceptual real condition, manifesting as miraculous emanations of the *thugje* energies of unceasing manifestations. [417] From the moment of manifesting, nothing ever moves for even a second away from the essence, empty space, dharmakaya, the unborn state. Similarly, dharmakaya explains its natural clarity to the minds of disciples through empowering energies." Regarding this, the *Dönsal* says:

Following are the five Perfections of dharmakaya. The teacher is unchanging dharmakaya. The teaching, the unfailing victory standard, is the five great tantras of secret *rigpa*. Not other than the state, the retinues are the five blazing sugatas of the five families. The dwelling place is

unborn dharmadhatu. Time is before past, present, and future. [418] The non-conceptual teacher explains through empowering energies. Not other than the state, each of the five kayas empowers a great tantra.

Sambhogakaya Style of Explanation

The second subdivision is the extensive explanation of the sambhogakaya style of explanation.

(r) "Sambhogakaya teaches by displaying the real nature. All phenomena, however they manifest, and all enjoyments of the five sense pleasures, such as forms, sounds, smells, tastes, and tactile sensations, are perfectly displayed. I teach that sambhogakaya explains by displaying the real nature."

"The **Sambhogakaya** teacher does not explain with words and syllables, but **displays the nature** and attributes of **its own** dimension of enjoyment. Specifically, **all phenomena, however they manifest** in any way, and **all enjoyments of the five sense pleasures, such as forms, sounds, smells, tastes, and tactile sensations, are perfectly displayed** as the effortless, spontaneous nature of total, self-luminous wisdom. No sambhogakaya buddha exists other than this (display). **I, the All-Creator, teach that sambhogakaya explains by displaying the real nature** of the dimension of enjoyments." The *Dönsal* says: [419]

The teacher explained the five Perfections of sambhogakaya: The teachers are the five sugatas of the five families. The teaching is the five great, secret tantras. The dwelling place is the expanse of the immeasurable lights of wisdom. The time is when these (lights) arise as perceived objects. (Sambhogakaya) does not explain using words and syllables, but displays the attributes of the dimension.

Nirmanakaya Style of Explanation

The third subdivision is the extensive explanation of the nirmanakaya style of explanation.

(r) **"Nirmanakaya teachers explain using compositions of words and syllables. If the knowledge that all appearances, however they manifest, are the nature of the teacher was taught (directly), (their disciples) would not understand. Teachers emanate different desirable 'teachings', communicating meaning with the sounds of words and syllables. They use the sounds of words to make (disciples) understand these meanings. Meanings are explained using the sounds of words."**

"Nirmanakaya teachers explain using elegant **compositions of words and syllables**. What is their style? **All appearances** encompassed by the outer and inner animate and inanimate universe, **however they manifest, are the nature of the primordial sambhogakaya teacher**. They are nothing other than the unceasing manifestations of the radiant *tsal* energies of self-originated wisdom. [420] Nevertheless, **if this were taught** in a straightforward manner, (nirmanakaya) disciples would **not understand** and could not realize. Thus, teachers who are experts in methods **emanate** teachings from the three pitakas corresponding to the ordinary **desires** of each disciple. They emanate specific **different** vehicles of so-called 'sacred dharma **teachings**'. With brahma voices they **communicate** essential **sounds** that unite **meanings** to be communicated with **words and syllables**. The **sounds of** these communicative **words** are taught so that (disciples) **can understand the meanings** of vast, profound topics. All **meanings** of these teachings **are explained** by nirmanakaya teachers with elegant compositions of the **sounds of words**." The dharmakaya teacher, Samantabhadra, manifested with perfect qualities in the form of the nirmanakaya teacher, Vajradhara. Then Vajradhara communicated the tantras of natural dzogchen. Regarding this, the *Dönsal* says: [421]

Following is the explanation of the five Perfections of nirmanakaya teachers. The teacher is me, Vajradhara. The source of the teachings is the five great, secret tantras. Disciples who assemble for the outer, inner, and secret (teachings) are set free in the expanse of Mind through total prajña. (The teachings) are concentrated into the vase of song through the prana of wisdom. The teachers proclaim clearly and distinctly with the tongue in the mouth. They explain individual words and meanings from between their teeth. They communicate elegant compositions in sixty modulations (of voice). Like a soaring, great garuda, they penetrate the universal meaning. Like a leaping tigress, they quickly cross over the whole earth. With the gait of a turtle, they control the syllables of words. Like a roaring lion, they overpower the eight vehicles with their view. [422] Like a feasting vulture, they essentialize the upadesha teachings. The assembled retinue, the seven successive buddhas, cause the great rain of nectar to fall in the three divine realms, the three sublime places of the Lotus Mound.²²⁰

Completeness of the Perfections

The second subdivision (of the detailed explanation of the Perfections) explains the completeness of the Perfections in the state of the All-Creator. It has three subdivisions:

- 1) the brief explanation of the reason why the Perfections are complete (p318);
- 2) the extensive explanation of the different ways of manifesting (p324);
- 3) and the summary of the structure (p332).

Brief Explanation of Completeness

The first subdivision is the brief explanation of the reason why the Perfections are complete. It has three subdivisions:

²²⁰ The Lotus Mound is the pure land of Amitabha.

- 1) the completeness of the three Perfections (p319);
- 2) the reasons for combining the (three Perfections) into one (Perfection) although they are spoken of as different (p322);
- 3) and the summary of the Perfections (p323).

Completeness of the Three Perfections

The first subdivision is the principle of the completeness of the three Perfections. It has two subdivisions:

- 1) the brief explanation (p319);
- 2) and the extensive explanation of the essence of teachers (p320), teachings (p321), and retinues (p321). [423]

Brief Explanation

The first subdivision is the brief explanation that the three Perfections are complete.

(r) "Hey Mahasattva, listen! I, the All-Creator, am the essence of the three kayas."

"Hey Mahasattva, compiler of the precepts, listen! I, the All-Creating King, Pure Perfect Presence, am this principle of the one indivisible essence of all Perfections of the three kaya teachers. I teach precisely that there are no three kaya teachers to search for that are other than the self-originated wisdom, the instant Presence Itself, of sentient beings."

Extensive Explanation

The second subdivision is the extensive explanation that the three Perfections are complete. It has three subdivisions:

- 1) teachers (p320);
- 2) teachings (p321);
- 3) and retinues (p321).

Completeness of the Teachers

The first subdivision extensively explains the essence of teachers.

(r) **"Non-conceptual equality is the state, the essence of ineffable dharmakaya. The nature (of dharmakaya) is sambhogakaya, manifesting sense pleasures that are miraculously produced emanations. Compassionate *thugje* energies that appropriately benefit (sentient beings) are the nature of nirmanakaya. These three aspects of the All-Creating King display the kayas of any (teachers) who train any (disciples)."**

"How can all three kaya teachers be the essence of the one all-creating Pure Perfect Presence? The ultimate wisdom of the natural state, **non-conceptual total equality, is the incommunicable, transcendent, effortless essential state, the dharmadhatu space of all phenomena, the essence of ineffable dharmakaya.** [424]

"The **nature** of dharmakaya **emanates as miraculous self-manifesting productions**, the spontaneous, effortless, natural *tsal* energies of the wisdom of clear light. All manifestations, such as forms, sounds, smells, tastes, and so forth, are welcome ornaments of *rigpa*, **sambhogakaya** whose nature effortlessly **manifests** the five types of sense pleasures.

"The unceasing *tsal* energies of great non-referential, **compassionate *thugje* energies** that appropriately **benefit** sentient beings according to their capacities **are the nature of nirmanakaya.**

"Thus, **the three aspects--emptiness, clarity, and compassionate *thugje* energies--of the nature of the teacher, the All-Creating King, display the kayas of any teachers who train any disciples.** There are no teachers other than these three kayas." [425]

Completeness of the Teachings

The second subdivision extensively explains the essence of the teachings.

(r) **"Appropriate (rupakaya teachings) about the incommunicable (dharmakaya) state, the essence of teachings, provide benefit for specific (disciples). Just this is the Perfection of the teachings."**

"Similarly, the **state** of ineffable clear light, the **incommunicable** natural condition, the **essence of** all-creating Pure Perfect Presence that is not something other than the **teachings** of sacred doctrines, is the teaching of incommunicable dharmakaya. The two rupakaya teachers **appropriately** teach this incommunicable, transcendent state to specific disciples. The effortless **benefit produced** for sentient beings **by these** teachings **is the Perfection of the teachings** of sambhogakaya and nirmanakaya." [426]

Completeness of the Retinues

The third subdivision extensively explains the essence of the retinues.

(r) **"The essence of the retinues is whoever assembles in whatever (place). (Disciples) who assemble for (whichever teaching) are the heirs of these (teachers), the Perfection of retinues."**

"What is the explanation of **the essence of the retinues** of these three kaya teachers? Dharmakaya retinues are the unceasing *tsal* energies of Pure Perfect Presence, all self-manifesting phenomena. Sambhogakaya retinues are the bodhisattvas who **assemble** in great Akanishtha to enjoy teachings of the great vehicles. Nirmanakaya retinues **assemble in** places such as Vulture Peak, and so forth, where nirmanakaya teachers appear. The

lineage holders and **heirs of these** (teachers) who enjoy sacred teachings are the **Perfection of retinues.**"

One Source of the Perfections

The second subdivision is the brief explanation of the reasons for combining the (three Perfections) into one (Perfection) although they are spoken of as different.

(r) **"I am Pure Perfect Presence, the creator of all teachers. As the one All-Creator, I am subdivided into three types. The three types are my (essence) as the All-Creator, my nature, and the phenomena created by me. I am the (King) who creates all teachers, the grandmother of all (victorious ones). My nature, the Source of all teachings, is explained with ten aspects. The phenomena created by me, the All-Creator, are buddhas who abide in the one (equality of) the three times and all sentient beings who abide in the three realms. I create the authentic retinues (of Buddhas and sentient beings), without differentiation. Because, as the one All-Creator, I create the Perfections, I am the cause of the Perfections, creating everything, in whatever way (Presence) is needed."**

"I, the Source, self-originated wisdom, am the **Teacher** of all victorious ones of the three kayas, **Pure Perfect Presence**, the King **who creates** all phenomena. [427] The self-nature of the **one all-creating Pure Perfect Presence is subdivided into three types**. What are they? **The three types are** the intrinsic essence of my state as the Teacher, the **All-Creating King, my nature, and the phenomena created by me**.

"The essence of **my state is the king who creates all teachers** of the three kayas. I am **the great grandmother** of all buddhas of the three times. **My nature is explained with ten aspects**, such as doorway, view, samaya, behavior, and so forth. My nature **is the Source of all teachings** of the victorious ones.

"What are **the phenomena created by me, the All-Creator**? They include all **buddhas** of the **three times, who ultimately abide in the one** total, uncompounded, primordial,

empty equality, transcending (concepts of) earlier or later, [428] and **all sentient beings** of any kind, from the six families **who abide in the three realms**--desire, form and formless. (Buddhas and sentient beings) are **created as the authentic retinue**, unique self-manifestations, **without differentiation** into good and bad.

"Because **the one all-creating Pure Perfect Presence** completely **creates all the Perfections**, I give the teaching--the essence of Pure Perfect **Presence**--to retinues of disciples in whatever ways needed. I cause the **Perfections, creating all three: teachers, retinues, and teachings.**"

Summary of the Perfections

The third subdivision is the summary of the Perfections.

(r) "The assembled requirements of whatever is necessary are the Perfections of me, the All-Creator. The essence of the teacher has three aspects: **dharmakaya**, **sambhogakaya** wisdom, and **nirmanakaya thugje** energies. Perfections of place, retinue, (and so forth), are compatible with each specific **kaya teacher who provides the training.**"

"The essence of Pure Perfect Presence displays the inexpressible, authentic condition, **necessarily** completing **whatever** is incomplete of the three (Perfections): the teaching to be taught, [429] the teacher who teaches this (teaching), and the retinue to whom these (teachers) teach. All the **assembled requirements are the Perfections of me, the All-Creator.**

"The essence of the teachers has three aspects: unborn **dharmakaya** beyond transition and change; **sambhogakaya** appearances of luminous **wisdom**; and the unceasing **nirmanakaya** manifestations of the *rol-tsal* energies of **thugje** energies. One of the **three kaya teachers** manifests on each level of disciples to be **trained**. Every **Perfection** needed--**place, time, retinue, and teaching**--manifests in a form **compatible with** the specific **kaya.**"

[430] The *Dochu* says:

The teacher is Pure Perfect (Presence), the Source. The retinuees--buddhas and sentient beings--assemble in the sacred place of the dharmadhatu space of phenomena. The teaching, transcending earlier and later, is victorious *rigpa*, self-knowing wisdom. The essence has three aspects: the essence of unfixed Presence, the essence of self-originated wisdom, and the essence of emanated *thugje* energies. The essence of Pure Perfect Presence abides in unfixed dharmakaya. The essence of self-originated wisdom abides in sambhogakaya. The essence of emanated *thugje* energies abides in magical emanations of any kinds of forms.

Ways of Manifesting

The second subdivision is the extensive explanation of the different ways of manifesting. It has three subdivisions: [431]

- 1) the ways in which the three teachers manifest (p324);
- 2) the ways in which the actions of the three teachers unfold (p325);
- 3) and the ways in which the three jewels are complete (p330).

How Teachers Manifest

The first subdivision is the ways in which the three teachers manifest. It has two subdivisions:

- 1) the brief explanation (p324);
- 2) and the extensive explanation of the three types of manifestations: dharmakaya, sambhogakaya, and nirmanakaya (p325).

Brief Explanation

The first subdivision is the brief explanation of the ways in which the three teachers manifest.

(r) "I, the Teacher of teachers, the All-Creating King, explain that my (one) essence has three aspects. The first retinue is the manifestation of the three kaya teachers."

"I, dharmakaya, the Teacher of the three kaya teachers, the All-Creating King, explain that my one essence has three different aspects. What are they? The first retinue of all-creating Pure Perfect Presence is the manifestation in the forms of the three kaya teachers(--dharmakaya, sambhogakaya, and nirmanakaya)."

Extensive Explanation

The second subdivision is the extensive explanation of the manifestation of the three kaya teachers.

(r) "The unborn essence, transcending object and subject, manifests as the first retinue--the dharmakaya teachers. Miraculous emanations of the *rolpa* energies of Samantabhadra appear as sambhogakaya teachers who enjoy pleasures. Because (emanations) manifest in agreement with the different desires (of disciples), all (sentient beings) are accordingly satisfied. These various (emanations) are called 'nirmanakaya (teachers)'."

"Who are the three kaya teachers? The essence of *rigpa*, Pure Perfect Presence, is primordially unborn, transcending object, subject, phenomena, and mind. This essence is the non-conceptual, uncompounded, primordially pure, unborn self-originated wisdom beyond thought and communication, manifesting as the (empty aspect²²¹ of the) first retinue--the dharmakaya teachers.

"Miraculous emanations manifest from the unborn expanse of pure, natural dharmadhatu space as self-perfected clear light, self-originated wisdom, the *rolpa* energies of Samantabhadra. They appear as the sambhogakaya teachers who enjoy the great bliss, the five inexhaustible sense pleasures.
[432]

²²¹ The first retinue includes both emptiness and manifestation. Emptiness with potential is dharmakaya; manifestation is rupakaya (sambhogakaya and nirmanakaya). There is no dharmakaya without rupakaya.

"Infinite *rolpa* energies manifest as emanations that agree with the different desires and interests of disciples. All sentient beings are satisfied according to their specific capacities. Thus, in correspondence with the individual fortunes of specific disciples, all sentient beings are satisfied. These various emanations are called nirmanakaya teachers."

Actions of the Three Teachers

The second subdivision is the ways in which the actions of the three teachers unfold. It has four subdivisions: [433]

- 1) the way teachers appear in accord with the karmic vision of the retinue (p326);
- 2) the way teachings explain in agreement with intellects of the retinues (p327);
- 3) the nature of any appearance of the three kayas (p327);
- 4) and the critical time to begin any sacred activities (p329).

Karmic Vision of Disciples

The first subdivision is the way teachers appear in accord with the karmic vision of the retinue.

(r) "Following are the ways in which the renowned three kaya teachers are perceived from the perspective (of retinues). (The retinues see dharmakaya) buddhas, (sambhogakaya) bodhisattvas, and (nirmanakaya) teachers who have attained patient acceptance. These (retinues) assemble around the kaya teacher (who manifests) appropriately for the specific (capacities of each disciple). The meanings (of the teachings) abide and are taught in places that correspond to these (teachers and retinues)."

"Following are the ways in which the renowned three kaya teachers, the victorious ones, appear and are perceived from the perspective of the retinues. In accord (with their capacities), the retinues of dharmakaya (perceive) buddhas of the three times; the retinues of sambhogakaya (perceive) bodhisattvas

who abide on the ten exalted levels;²²² and the retinues of nirmanakaya (perceive) beings of the six lokas of the three realms, such as teachers **who have attained patient acceptance** on the path of application, and so forth. The **three** kaya teachers manifest in accord with the visions of the three retinues. **These** retinues **assemble** around each specific **kaya teacher** who manifests **appropriately** and suitably **for the specific** capacities of the individual disciples. [434] The **meanings** of the sacred doctrines of the teachings **abide and are taught in places that correspond to** each of **these** teachers and retinues." The *Dochu* says:

When (the teacher) abides as non-abiding dharmakaya, the retinues also abide as Pure Perfect Presence. The non-conceptual meaning is taught to retinues of Pure Perfect Presence. When (the teacher) abides as sambhogakaya, the retinues are bodhisattvas. Kayas and wisdoms are perfectly taught to the retinues of bodhisattvas. When (the teacher) abides in different nirmanakaya forms, the retinues are sentient beings of the six lokas. The retinues of the sentient beings of the six lokas [435] are taught whatever corresponds to their wishes and capacities.

Intellect of Disciples

The second subdivision is the way teachings explain in agreement with the intellect of the retinues.

(r) **"The essence of the teachings (manifests) in the same way. Each specific kaya teacher teaches a specific (teaching) to a (specific) retinue. Because beneficial teachings given by a specific (teacher) to a specific (retinue) train (disciples) from the world of gods and humans up to buddhas, these teachings are called 'Perfection'."**

²²² The ten spiritual levels are joyous, stainless, radiant, brilliant, hard to conquer, realized, far-reaching, unshakable, good intelligence, and cloud of dharma.

"The essence of the teachings of these three teachers manifests in the same way that the teachers of the three kayas appear, in accord with the retinue. Specific teachings given by a specific kaya teacher manifest for a specific retinue. Beneficial trainings use various dharma topics from the innumerable types of worldly and supramundane vehicles that correspond to beings, from the world of gods and humans up to the buddhas of the three times--the first retinue. Because specific teachings, in innumerable categories, train disciples, the teachings are called 'Perfection'." [436]

Appearance of the Three Kayas

The third subdivision is the nature of any appearance of the three kayas.

(r) **"Unfixed dharmakaya teachers abide in space. Dharmakaya teachers teach non-conceptual Pure Perfect Presence to buddhas of the three times and sentient beings of the three realms. Sambhogakaya teachers (are the nature of) wisdom and abide in the Akanishtha realm. They teach the kayas and wisdoms of Pure Perfect Presence to bodhisattvas on the ten levels. Unspecified varieties of nirmanakaya teachers teach *thugje* energies to retinues--those who have obtained patient acceptance--who assemble in various (places). They teach beneficial trainings from unspecified (vehicles)."**

"Dharmakaya teachers are not fixed within any conceptual limitation, and abide in the expanse of utter openness, unobstructed clear light, space beyond acting and searching. The principle of the retinue--all buddhas of the three times and sentient beings of the three realms--is infinite, total, and all-pervading, transcending good and evil. Within the unborn space state, dharmakaya teachers teach non-conceptual self-originated wisdom, Pure Perfect Presence, dharma teachings beyond the realm of speech, communication, and thought.

"Sambhogakaya teachers are the nature of the unceasing wisdom of the clear light of dharmadhatu, and abide in the

Akanishtha realm of Maheshvara. The retinues--**bodhisattvas** abiding on the ten levels--are pervaded by unobstructed clouds of self-originated phenomena. [437] (Sambhogakaya) teachers teach to the retinues all **kayas and wisdoms of the** essence of **Pure Perfect Presence**, the nature of self-originated dharmadhatu. With symbolic communications, they **teach** how to understand the principles of primordial non-separation, indivisibility, and total equality.

"In any possible way, **unspecified varieties of nirmanakaya teachers** appropriately manifest the unchanging wisdom of unceasing, self-radiant *thugje* energies. These teachers teach to retinues who assemble together in various places, such as disciples who **have attained patient acceptance**, and so forth. They **teach beneficial trainings** corresponding to the intellect of each disciple. They teach **whatever unspecified** aspects of vehicles, that manifest from the casket of luminous dharma space."

Critical Time

The fourth subdivision is the critical time to begin any sacred activities.

(r) "The good karmic connections from my prayers (cause the Perfections to) never be interrupted. My *thugje* energies arrive in time (in the form of) Sattvavajra; and my teachings appear to the retinue (in the form of) you, the compiler. The non-dual state taught by me is (the Perfection of) the teaching. When the three (Perfections--teacher, retinue, and teaching) are assembled, the essence of time and place is (automatically) complete in them."

"All Perfections of the state of the All-Creating Teacher are completed together. Before I engaged in effortless sacred activities, the good karmic connections from my pure prayers, and so forth, caused the Perfections to never be interrupted. The Perfection of the teacher is me, the All-Creating King. [438] The unceasing *rol-tsal* energies of the *thugje* energies of me, the performer of sacred activities, arrive and manifest in time in the form of Sattvavajra;

in the same way, all **teachings** taught **by me**, the All-Creator, appear to the **retinue** in the form of **you**, Sattvavajra, the **compiler** of the precepts; this is the Perfection of the retinue.

"However the **non-dual state** of ineffable wisdom, clear light beyond all thought and speech, is **taught by me**, the All-Creating Teacher, is the Perfection of the **teaching**. **The essence of time and place is automatically complete when the three--teacher, retinue and teaching--are assembled**. The *tsal* energies of this (completeness) manifest teachings of the three kaya teachers in ways that correspond to the capacities of each individual disciple. Thus is explained the critical time to enter sacred activities." [439] The *Dochu* says:

The teacher of all is Pure Perfect Presence. When the retinue, teaching, and teacher are assembled, time and place are naturally included.

Completeness of the Three Jewels

The third subdivision is the ways in which the Three Jewels are complete.

(r) "These three Perfections are the **primordially valuable three precious jewels, the Body, Voice, and Mind of me, the All-Creator**. The jewel of buddha, the most precious teacher, is dharmakaya, sambhogakaya, and nirmanakaya. The most precious, supreme voice of the sacred teachings is the supreme Voice of the All-Creator, transcending communication, (appearing in the voices of the teachers of the) three (kayas). The most precious sangha retinue is supreme Mind; each (disciple) is taught whatever (teachings) correspond (to the disciple's intellect)."

"These three Perfections--teachers, teachings and retinues--**primordially** arise as the precious wish-fulfilling jewel, manifesting the essence of the **three precious jewels**. The three jewels **are** not something other than the essence of the **Body, Voice, and Mind**, the three unchanging, secret (vajras) **of me**, the

All-Creating King. [440] From among all **teachers, the supreme, most precious, unsurpassable buddha** is the three aspects: **dharmakaya, sambhogakaya, and nirmanakaya.**

"The essence of Pure Perfect Presence, the Source of all teachings, **is the most precious, supreme voice of all doctrines of the sacred teachings.** The **supreme voice** of all-creating Pure Perfect Presence cannot be communicated with verbal symbols, but appears in the nature of the voice of any of the **three** kayas.

"The most precious **sangha retinue** is the assembled retinue of the three kayas, the essence of the total, all-embracing, all-pervading, non-dual, profound, luminous, **supreme Mind** of the All-Creating King, the teacher, beyond emanation and reabsorption. The essence of this retinue is that **each** disciple **in the precious sangha is taught whatever teachings correspond** to the individual's intellect." [441]

Summary of the Structure

The third subdivision is the summary of the natural structure. It has two subdivisions:

- 1) the natural structure of the three (Perfections): teachers, teachings, and retinues (p331);
- 2) and the nature of the all-creating state (p334).

Structure of Teachers, Teachings, and Retinues

The first subdivision is the natural structure of the three (Perfections): teacher, teaching, and retinue.

(r) **"I am the Teacher, all-creating Pure Perfect Presence. The three kayas are created by me, the teacher who creates (everything). The structure of the doctrines of the sacred teachings has three (types): outer, inner, and secret. Because each of the three types has three (subdivisions), there are nine well-known (vehicles). The *thugje* energies of nirmanakaya teachers proclaim the three (teachings) that train (disciples) in different ways. Sambhogakaya teachers proclaim three outer, action (tantras). Dharmakaya teachers proclaim the three**

(inner tantras) that directly manifest secret (Mind). Emanating from the body, voice, and mind (of sentient beings) and the Body, Voice, and Mind (of the All-Creator), the outer, inner, and secret (teachings) manifest nine types (of vehicles). Disciples who travel with nine transcendent (views), nine *lung* teachings, and nine paths try to reach the level of the Pure Perfect (Presence) of the All-Creator, the unique vehicle."

"The manner in which these three Perfections are structured is as follows. **I, the Teacher, the All-Creating King, Pure Perfect Presence**, am the essence of the one ineffable, total *thigle*. The manifesting forms of the **three kaya** teachers perceived by disciples are a visible display created by me, the Teacher, the King who creates all phenomena. After the three kaya teachers, the first retinue, are displayed, [442] the **three** Voices of the three kaya teachers, **the doctrines of the sacred teachings, are structured into three (types):** the three **outer** series (of cause-oriented teachings of) **characteristics**, the three **inner** series--kriyatantra, upayatantra, and yogatantra, and the three **secret** inner tantras. **Because each of these three aspects has three subdivisions, the nine stages of vehicles are well-known.**

"Specifically, the *thugje* energies of **nirmanakaya** teachers **proclaim the three** series of teachings of characteristics--those of the sravakas, pratyekabuddhas, and bodhisattvas--to **train** disciples **in different ways**. **Sambhogakaya** teachers teach and **proclaim the three vehicles of outer, action** tantras: outer kriyatantra, inner upayatantra, and secret yogatantra. **Dharmakaya** teachers **directly manifest** the difficult-to-understand, profound **secret** of Mind, to teach and **proclaim the three** series of inner tantras--mahayoga, anuyoga, and atiyoga--that belong to the abhidharma section of the three pitakas. [443]

"The **body, voice, and mind** of sentient beings, the disciples, are primordially indivisible from the **Body, Voice, and Mind** of the state of the All-Creating teacher. **Emanating from the *tsal* energies of this (indivisible state), the outer, inner, and secret aspects of the teachings of the three kayas manifest nine types (of vehicles).**" The *Sangwa Chigyü* says:

The empowering energies of the three kayas manifest nine vehicles. Presence Itself is Body, Voice, and Mind. Because each kaya includes Body, Voice, and Mind, nirmanakaya has the essence of Body, the essence of Voice, and the essence of Mind; sambhogakaya has the essence of Body, the essence of Voice, [444] and the essence of Mind; the real condition (of dharmakaya) has the essence of Body, the essence of Voice, and the essence of Mind.

"Disciples who use these nine vehicles with **nine** specific views, **nine** trusted *lung* teachings, and **nine** paths and levels to travel, **try to reach the level of all-creating Pure Perfect** Presence, atiyoga, **the one vehicle** that finally and precisely teaches the non-conceptual self-originated wisdom of uncompounded clear light, beyond ideas and communication. All these vehicles are said to be gradual vehicles that travel toward all-creating Pure Perfect Presence." The *Longchen Rabjam* says:²²³

"Existence" refers to nothing other than the one. "Arising" refers to the arising of the nine vehicles. [445] "Seeing" refers to seeing the nine visions. Any karma and fruit created by these (vehicles) is my dzogchen harvest.

But is it not contradictory to say that these eight vehicles involving effort are deviations from dzogchen, and then to say here that they are steps on the path? It is not a contradiction. The meaning of what was said previously, that these vehicles are deviations, means that they become deviations when, after entering the path of dzogchen, one practices lower views and behaviors without understanding the view and behavior of dzogchen. Saying here that these vehicles are steps on the path means that, when one enters the path of a specific lower vehicle, the practice of that view and behavior constitutes a step on the path, because one begins completion.

²²³ This quotation does not occur in the *klong chen rab 'byams rgyal po'i rgyud*.

State of the All-Creator

The second subdivision is the nature of the all-creating state.

(r) **"Transcending struggle and achievement, and without performing actions, the All-Creator has primordially arrived on the level of enlightenment." Thus he spoke.**

"The Source of all phenomena of the Perfections, the self-nature of the **all-creating** Pure Perfect Presence, does **not perform** any **actions**, such as negation, affirmation, rejection, acceptance, and so forth. Presence naturally abides, like all-pervading space, **transcending** the dimensions of thought, speech, **struggle, and achievement**. Beyond desires and obstacles, authentic self-originated wisdom has primordially arrived on the level of enlightenment, **without dependence upon traveling** levels and paths." [446] **Thus he spoke.** The *Dochu* says:

Because primordial self-originated wisdom has never been obscured by any phenomenon in the three times, it does not renounce and accept. Self-originated wisdom abides, without change.

The *Nyingpo Döngyi Gyü* says:

Because the total purity of the three times is indivisible *rigpa*, this indivisible *rigpa* is totally self-perfected. It is the dimension of primordial enlightenment, without the accumulation of merits or the purification of obstacles. [447] The dimension of limitless *rigpa* cannot be conceived or communicated. Primordially, it is the totally perfect, spontaneously complete state. It does not travel towards a level and does not train on a path. The illusion of purification through non-conceptual contemplation is realized by naturally relaxing, without effort.

The purpose of this tenth concise teaching, on direct manifestation, is to clearly show exactly the authentic condition of the essence, nature, and *thugje* energies of all phenomena. This teaching is like opening up the eyes of a blind person.

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the tenth chapter, about *The Detailed Presentation of the Perfections*.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the tenth Chapter, about *The Detailed Presentation of the Perfections*.**

Texts Quoted by the Commentator

Romanized Tibetan or Sanskrit
versus

Tibetan Wylie Transliteration

(with page numbers of quotations in this translation)

Avatamsaka Sutra: phal po che, page 52.

Bangdzö Trulgyi Demig: bang mdzod 'phrul gyi lde mig, pages 58, 105, 174, 265, 274, 297, 301, 313.

Changchub Semkyi Do: byang chub sems kyi mdo, pages 121, 122, 162.

Cheddu Jöpai Tsom: ched du brjod pa'i tsom, pages 55, 57.

Chido Gongdü: spyi mdo dgongs 'dus, page 272.

Chö Chenpo Medu Jungwa: chos chen po rmad du byung ba, page 130.

Chöying Rinpochei Dzö: chos dbyings rin po che'i mdzod (or 'grel), pages 51, 60, 61, 122, 141, 143, 153.

Dochu: mdo bcu, pages 49, 66, 67, 68, 87, 89, 96, 118, 118, 131, 135, 141, 148, 149, 156, 156, 163, 164, 164, 166, 166, 167, 167, 168, 169, 169, 194, 196, 197, 199, 200, 201, 201, 217, 224, 224, 225, 232, 235, 243, 245, 246, 247, 254, 256, 323, 327, 330, 334.

Dönsal: see *Trödral Dönsal Chenpoi Gyü*.

Dorje Sempa Nyinggi Melong: rdo rje sems dpa' snying gi me long, pages 49, 50.

Dorje Tsemo: rdo rje rtse mo, page 286.

Düsum Chigchö: dus gsum chig chod, page 142.

Dzö: mdzod, page 311.

Dzogpa Chenpo Trashī Mingyurwai Gyü: rdzogs pa chen po bkra shis mi 'gyur ba'i rgyud, page 62.

Dzogpa Rangjung: rdzogs pa rang byung, page 151.

Galpo: gal po, page 209.

Garab Dorje: dga' rab rdo rje, pages 84, 85, 126.

Gyaltshab Chenpo: rgyal tshab chen po, page 253.

Gyatso Khyilpai Gyü: rgya mtsho 'khyil pa'i rgyud, pages 182, 182, 191.

Gyutrul Dorje: sgyu 'phrul rdo rje, page 307.

Gyutrul: see *Sangwa Gyutrul Drawa*.

Jang: see *Namrang Ngön Jang*.

Kawa Paltseg kyi Tarim: ska wa dpal brtsegs kyi lta rim, pages 282, 285.

Kundü Rigpai Do: kun 'dus rig pa'i mdo, page 270.

Kunsal: kun gsal, pages 69, 79, 93, 104, 289, 291.

Lado Sangwai Khorlo: la zlo gsang ba'i 'khor lo, pages 59, 59, 150.

Longchen Rabjam: klong chen rab 'byams (unspecified text), pages 153, 178, 178, 206, 243, 244, 252, 259, 287, 295, 309, 310, 333.
Lung Gonggi Trö: lung gong gi 'phrod ('phros), pages 299, 300, 300.
Mejung Gyalpo: rmad byung rgyal po, page 76.
Mipham: kun gzigs mi pham, page 285.
Münsal: see *Sangdrel Chogchu Münsal*.
Namkhai Tha Dang Nyampai Gyü: nam mkha'i mtha' dang mnyam pa, pages 104, 283.
Namnang Ngön Jang: rnam snang mngon byang, page 282.
Nelug Rinpochei Dzö: gnas lugs rin po che'i mdzod, page 65.
Ngama: snga ma (previously quoted text), pages 179, 244, 290, 312.
Ngön Tog Gyen: mngon rtog rgyan, page 291.
Nyingpo Döngyi Gyü: snying po don gyi rgyud, page 334.
Phadampa Sangye: pha dam pa sangs rgyas, page 280.
Phagpa Jampal gyi Shegyü Rinpochei Trengwa: 'phags pa 'jam dpal gyi bshad rgyud rin po che'i phreng ba, pages 297, 298.
Rangjung Dewai Khorlo: rang byung bde ba'i 'khor lo, page 177.
Rigpa Rangshar: rig pa rang shar, page 180.
Rinpochei Gyen: rin po che'i rgyan, page 161.
Sambuta: sam bu ta, page 53.
Samten Chimai Gyü: bsam gtan phyi ma'i rgyud, pages 278, 279.
Sangdrel Chogchu Münsal: gsang 'grel phyogs bcu mun sel, page 60.
Sangwa Chigyü: gsang ba spyi rgyud, page 332.
Sangwa Gyutrul Drawa: gsang ba sgyu 'phrul drwa ba, pages 268.
Tarim: see *Kawa Paltseg kyi Tarim*.
Tharthug Döngyi Nyingpo: mthar thugs don gyi snying po, page 83.
Thigle Kunsal: thig le kun gsal, pages 50, 53, 53, 54, 54.
Tingdzog kyi Gyü: gting rdzogs kyi rgyud, pages 62, 223.
Trödral Dönsal Chenpoi Gyü: spros bral don gsal chen po'i rgyud, pages 71, 73, 211, 218, 315, 316, 317.
Trulde: see *Bangdzö Trulgyi Demig*.
Tsaldzog kyi Gyü: rtsal rdzogs kyi rgyud, page 257.
Vimalakirti Nirdesha Sutra: dri ma med par grags pa'i mdo, page 58.
Wang Dzogpa Rangjung: dbang rdzogs pa rang byung, page 273.
Yangjed Trulde: yang 'byed 'phrul sde, pages 289, 291.
Yeshe Thigle: ye shes thig le, pages 276, 277, 281, 284.
Yidzhin Rinpochei Dzö: yid bzhin rin po che'i mdzod, page 307.
Zabmo Yangthig: zab mo yang tig, page 86.

Glossary of Sanskrit Words

Some Tibetan words were translated by the translator into Sanskrit words instead of English words. The translation contains 3115 total occurrences of 142 unique Sanskrit words. Kaya occurs 727 times, 99% in the form of dharmakaya, sambhogakaya, nirmanakaya, kaya, and kayas.

Other Sanskrit words include: 173 buddha; 144 samsara; 132 atiyoḡa; 123 nirvana; 114 anuyoga; 111 mahayoga; 95 sattvavajra; 94 yoga; 91 tantra; 84 mahasattva; 63 karma; 58 sattvayoga; 55 dharmadhatu; 55 mandala; 55 yogatantra; 53 kriyatantra; 51 bodhisattva; 50 mantra; 47 loka; 45 sutra; 44 samaya; 42 akanishtha; 41 vajra; 40 upadesha; 36 upayatantra; 34 samantabhadra; 32 pitaka; 24 prajña; 24 pratyekabuddha; 23 sravaka; 20 abhidharma; 20 vinaya; 14 mudra; 12 dharma; 12 mahayana; 12 sugata; 11 bhagavan; 10 jñanasattva; and 10 siddhi.

The remaining Sanskrit words include: akshobhya, amitabha, anuttaratantra, arhat, ati, avatamsaka, bodhichitta, bodhisattvayana, brahma, chalpasa, charyatantra, chittamatra, dharmamudra, dhatvishvari, ekajati, garuda, ghanavyuha, guhyamantra, guru, heruka, hevajra, hinayana, karmamudra, kriya, kulaya, kumbhaka, lankavatara, locana, lotus, madhyamaka, magadha, mahamudra, mahasanti, mahasiddha, maheshvara, mamaki, manjushri, matari, nagarjuna, nirdesha, pandaravasini, padmasambhava, pandit, paramita, Prajñaparamita, prana, prasangika, pratimoksha, preta, raja, ratna, sadhana, samadhiraja, samantabhadri, samayamudra, samayasattva, sambuta, sangha, sanskrit, santi, sarva, sattva, sattvamahavajra, sautrantika, shakya, shakyamuni, shantarakshita, shariputra, shiva, shloka, stupa, sugatagarbha, sugatagarbha, sukhavati, svatantrika, tara, tathagata, tripitaka, upaya, vaibhashika, vairochana, vajradhara, vajradhatu, vajrakilaya, vajrapani, vajrasattva, vajrayana, vedic, vimalakirti, vimalamitra, vipasyin, yamantaka, yana, yantra, and yudra.

Romanized Pronunciation Versus Wylie Tibetan
(other than book titles)

chalpas phyal ba
Chogro Lui Gyaltzen cog ro klu'i rgyal mtshan
dang gdangs
Dzogchen rdzogs chen
Garab Dorje dga' rab rdo rje
gyangphenpas rgyang 'phen pa
Kama bka' ma
Kawa Paltseg ska ba dpal brtsegs
Khenpo Zhenphen Öser mkhan po gzhan phan 'od zer
Kunjed Gyalpo kun byed rgyal po
lama bla ma
Longchen Rabjam klong chen rab 'byams
Longchenpa klong chen pa
Longde klong sde
Mipham mi pham
murthugas mur thug pa
mutegas mu stegs pa
Phadampa Sangye pha dam pa sangs rgyas
Ralpachan ral pa can
rigdzins rig 'dzin
rigpa rig pa
rol rol
rolpa rol pa
Rongzompa rong zom pa
Semde sems sde
Shrishingha shi seng
thögal thod rgal
Thubten Pema Rabgye thub bstan pad ma rab rgyas
thugje thugs rje
Trisong Deutsen khri srong lde'u btsan
tsal rtsal
Vairochana bai ro
Vimalamitra bi ma
Yudra Nyingpo g.yu sgra snying po
yum yum

Frequencies of Selected English Words

Volume One

'Pure Perfect Presence' occurs 653 times, and is defined on pages 84-85 and 103-104.

Pure Perfect Presence, or *rigpa* (134), is the root (56), source (279), king (224) and creator (81) who creates (580) and governs (18) all (829) phenomena (596) of the universe (149) of unceasing (69), uncompounded (37), self-originated (333) wisdom (563).

Through sound (65), light (59), and rays (5) of the elements (61) of space (248), air (16), fire (20), water (19), and earth (17), Pure Perfect Presence manifests (631) its empty (115) essence (651) as the unique (44) thigle (64) of total (179), victorious (41), self-perfected (92), primordial (323) enlightenment (135).

The energy (291) of Pure Perfect Presence abides (185) as the nature (505) of dimensions (196), emanations (64), objects (148), experiences (104), displays (110), forms (111), qualities (104), ornaments (46), varieties (13), and worlds (74).

Pure Perfect Presence transcends (226) causes (337), effects (186), acceptance (138), rejection (132), achievement (156), attainment (34), actions (176), affirmation (45), negation (40), accumulations (15), accomplishments (13), antidotes (42), appearances (201), change (16), transformation (20), analyses (19), applications (76), empowerment (46), entry (42), conclusions (54), explanations (597), distinctions (22), deities (44), good (66), evil (51), renunciation (21), examples (77), reasons (60), visualization (22), classifications (20), considerations (73), purification (27), realms (207), and words (125).

Pure Perfect Presence manifests its nature as the five Perfections (277). Teachers (411) teach (173) teachings (413) whose characteristics (146) correspond (34) to the intellect (34) and desires (71) of assembled (53) retinues (415), in specific (138) times (174) and places (142).

Realization (67) of the unborn (119), ultimate (116) truth (83) of the indivisible (47) real condition (278) beyond (424) concepts (189) and references (40) arises (204) through relaxation (41) in secret (82) transmission (34).

Sentient beings (151) who follow (362), cultivate (36), and depend upon (41) the Tantric Natures (42), such as views (172), meditations (112), initiations (63), mandalas (55), samayas (52), behavior (73), traveling (109) paths (258), training (58) on levels (117), sacred activities (42), limited wisdom (38), fruit (134), subtle teachings (18), and connections (34) deviate (179) from the understanding (260) of the pervasive (51) equality (14) of unfabricated (43) completeness (90), and develop (36) obstacles (151) for dzogchen (110) knowledge (123).

Practitioners (131) who produce (124) efforts (93) by struggling (148) with different (160) methods (40) of vehicles (349) to cultivate (36) the supreme (35) meaning (375) of the state (571) of liberation (86) establish (57) the basis (156) of dualism (117).

Various numbers occur 2212 times. The verb "to be" occurs 3586 times in various forms. Negatives, such as not, non, cannot, and so forth, occur 1312 times. Conjunctions and auxiliary verbs occur 6300 times. Articles, prepositions, and pronouns occur 26761 times.

Bibliography

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Editions of the *Kunjed Gyalpo* used to help prepare this translation include: *snga 'gyur bka' ma shin tu rgyas pa*, folios 6-285 of volume 3935 of TBRC W25983; *mtshams brag*, folios 1-198 of volume 604 of TBRC W21521; *mkhyen brtse (gting skyed)*, folios 1-186 of volume 1757 of TBRC W21518; *bai ro'i rgyud 'bum*, folios 383-435 of Volume 1; *sde dge*, folios 1-170; and *sgang steng*, folios 1a to 93b.

The Supreme Source - The Kunjed Gyalpo - The Fundamental Tantra of Dzogchen Semde. Commentary by Chögyal Namkhai Norbu. Translation from Tibetan into Italian by Adriano Clemente. Translation from Italian into English by Andrew Lukianowicz. Snow Lion Publications, Ithaca, New York, USA, 1999, 292pp. ISBN 1-55939-120-0. This book has important historical information and translates large excerpts (70%) of the Tibetan text. The translation of chapters 1-10 includes 54% of the Tibetan text.

The Great History of Garab Dorje, Manjushrimitra, Shrisingha, Jñānasutra and Vimalamitra. Shang Shung Edizioni: Arcidosso, Italy, 2002, IPC - 220EN02. This book is a translation of pages 84 to 165 of Longchenpa's *Great History of the Innermost Essence of Dzogchen* (rdzogs pa chen po snying thig gi lo rgyus chen mo), which is found in Volume 9 of the Bima Nyingthig of the Nyingthig Yazhi. Published in 1971 in New Delhi by Trulku Tsewang, Jamyang and L. Tashi. A more precise translation of this biographical material is found on pp123-152 of *Wellsprings of the Great Perfection - The Lives and Insights of the Early Masters*.

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Chöying Dzöd (*chos dbyings mdzod*) is one of Longchenpa's Seven Treasures, quoted by our Commentator. This text and its auto-commentary have been translated into English by Richard Barron as *The Precious Treasury of the Basic Space of Phenomena*. Written by Longchen Rabjam; translated under the direction of His Eminence Chagdud Tulku Rinpoche by Richard Barron. Padma Publishing, Junction City, CA, 2001, 141pp. ISBN 1-881847-32-2.

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Chö Chenpo Medu Jungwa (*chos chen po rmad du byung ba*, also known as *byang chub kyi sems rmad du byung ba*) is quoted by our commentator. An English translation named *The Marvelous Primordial State* was published by Shang Shung Publications in 2013. ISBN: 978-88-7834-129-6.

The *Dochu* (*chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo*) is an important dzogchen text written by Vairochana. It mainly explains many details about the 55 principal teachings of Garab Dorje. These 55 teachings are the contents of chapter 30 of the *Kunjed Gyalpo* included in volume 3.